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The
CHRISTIAN CENTURY

Published Weekly

The President's War

An Editorial

A Definite and Unequivocal 'No'!

In the series, 'If America Enters the War'

By Albert W. Palmer

The Wrong Way to Prepare

By Oswald Garrison Villard

Do Christians Hate Christ?

An Editorial

15 Cents a Copy • January 8, 1941 • Four Dollars a Year

In This Issue

ALBERT W. PALMER has within recent years emerged as one of the most vigorous advocates among American clergymen of the peaceful settlement of international disputes. The president of Chicago Theological Seminary since 1930, he saw war service with the Y.M.C.A. in 1918 and 1919 in Siberia. Among his pastorates was that of the Central Union Church in Honolulu, 1917-24, and First Congregational Church, Oak Park, Illinois, 1924-30. His books include *The Drift Toward Religion*, 1914; *The Human Side of Hawaii*, 1924; *The New Christian Epic*, 1927; *Paths to the Presence of God*, 1931; *Orientals in American Life*, 1934; *The Minister's Job*, 1937; and *The Art of Conducting Public Worship*, 1939.

JOHN CLARENCE PETRIE is now pastor of the First Unitarian Church, Houston, Texas, and secretary of the Southwest Unitarian Conference. He was formerly correspondent of The Christian Century in Memphis. Starting as a youth in the Methodist Church, he began a spiritual pilgrimage which took him next into the Episcopal ministry. He there became interested in the high church position and finally united with the Roman Catholic Church, studying for the priesthood and acquiring a thorough training in Catholic theology.

OSWALD GARRISON VILLARD was formerly editor of the *New York Post* and the *Nation*. A grandson of William Lloyd Garrison, the famous abolitionist, he has for a generation taken a foremost place in the van of American liberalism. He has long been a student of military affairs.

ARTHUR E. HOLT is professor of social ethics in Chicago Theological Seminary.

Next Week

The seventh article in the current series will be by F. J. McConnell, well-known Methodist bishop of New York.

The Christian Century

January 8, 1941

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Calendar of Coming Events

Jan. 5-12. National Christian Mission, Syracuse, N. Y.
Jan. 5-12. Universal Week of Prayer.
Jan. 8. Baptist Osceola Association, Cadillac, Mich.
Jan. 9. Baptist Kent-Muskegon Association, Grand Rapids, Mich.
Jan. 10. Baptist Grand River Association, Greenville, Mich.
Jan. 10. South District, Philadelphia Conference, Epworth League rally, West Philadelphia; Henry H. Crane, speaker.
Jan. 12. Charles Street Forum, Boston; William Pickens, speaker.
Jan. 12. Ford Hall Forum, Boston; Will Durant, speaker.
Jan. 12. Chicago Sunday Evening Club; Arthur L. Kinsolving, speaker.
Jan. 12-19. National Christian Mission, Philadelphia.
Jan. 13. Baptist Shiawassee Association, Okemos, Mich.
Jan. 14. Baptist Kalamazoo River Association, Plainwell, Mich.
Jan. 15. Baptist St. Joseph River Valley Association, Niles, Mich.
Jan. 16. Baptist Hillsdale Association, Hillsdale, Mich.
Jan. 17. Baptist Jackson Association, Stockbridge, Mich.
Jan. 19. Ford Hall Forum, Boston; Harry F. Ward, speaker.
Jan. 19. Charles Street Forum, Boston; Wm. H. P. Hatch, speaker.
Jan. 19-26. National Christian Mission, Louisville, Ky.
Jan. 20. Baptist Lenawee Association, Adrian, Mich.
Jan. 20-22. Missionary Assembly, Daytona Beach and Deland, Fla.
Jan. 20-22. Missionary Assembly, Jacksonville, Fla.
Jan. 21. Baptist Detroit Association, Birmingham, Mich.
Jan. 22. Baptist Wayne Association, Walled Lake, Mich.
Jan. 23. Baptist Flint River Association, Flushing, Mich.
Jan. 24. Baptist Huron Association, Port Huron, Mich.
Jan. 25. Child Labor Day.
Jan. 25-29. Missionary Assembly, Orlando, Fla.
Jan. 26. Charles Street Forum, Boston; Leon R. Land, speaker.
Jan. 26. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 26-28. Missionary Assembly, Winter Park, Fla.
Jan. 26-Feb. 2. National Christian Mission, Pittsburgh, Pa.
Jan. 29-31. Missionary Assembly, Palm Beach, Fla.
Feb. 1-5. Missionary Assembly, Miami, Fla.
Feb. 2. Ford Hall Forum, Boston; Norman Angell, speaker.
Feb. 2. Charles Street Forum, Boston; G. Bromley Oxnam and speakers.
Feb. 2. Charles Street Forum, Bos Boston; G. Bromley Oxnam and Edgar Sheffield Brightman,
Feb. 2-4. Missionary Assembly, Ft. Lauderdale, Fla.
Feb. 2-9. National Christian Mission, Washington, D. C.
Feb. 3-28. School for Missionaries, Oregon State College, Corvallis.
Feb. 5. National Social Hygiene Day.
Feb. 5-7. Missionary Assembly, Ft. Myers, Fla.
Feb. 8, 9. Interdenominational Council on Men's Work, Chicago.
Feb. 8-11. Missionary Assembly, Lakeland, Fla.
Feb. 8-11. Missionary Assembly, Winter Haven, Fla.
Feb. 9. Ford Hall Forum, Boston; Joshua Loth Liebman, speaker.
Feb. 9. Second Congregational Church Forum, Waterbury, Conn.; David Seabury, speaker.
Feb. 9. Race Relations Sunday.

(Announcements will be printed in this calendar as received, but must reach this editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

ALL OF US have heard of statesmen whose speeches, in time of war, have been claimed to be "worth a division." Or even two divisions. But never before this war has it been possible for a statesman to put the military value of his oratory to a pragmatic test. Winston Churchill did so when, by taking to the radio, he appealed directly to the Italian people to get rid of their dictator. Using broadcasting stations in London, Cairo, Athens and Jerusalem he laid down such a verbal barrage that even the fascist government did not dare exclude his speech from the Italian press. To be sure, the speech was printed in mangled form in Italy. But it is probable that by this time there are few Italians who do not know the main points Mr. Churchill was trying to drive home. The British prime minister seems to have embraced this new form of warfare because of the difficulty of quickly bringing more British troops into action against the harried Italian armies and the conviction that a vital moment has arrived when Italy is teetering on the edge of catastrophe. With no more battalions to pour in, Mr. Churchill called on his voice to give the final, decisive thrust which should knock Italy out of the war. Get rid of your dictator, he invited the Italian people, and you may immediately have a negotiated peace with one who has "never been the enemy of Italian greatness." It remains to be seen whether Mr. Churchill's radio onslaught will have its desired effect. But it marks one point, at least, at which it has now actually been proved that "this war is different."

Churchill Joins the Fighting Ranks

One Lost Generation Salutes Another

POST-WAR DISILLUSIONMENT set the mood for the novels of Scott Fitzgerald, whose recent passing dropped into the pool of time a stone which sent circles of remembrance widening back into the dissolute twenties when he gained his greatest fame. The generation which he set out to interpret was the cynical, purposeless, devil-may-care generation which fought and survived the war. In the name of the noblest ideals, they had shown themselves to be capable of incredible sacrifice. But when the carnage was over, the brave new world for which they fought dissolved in poisonous recrimination. The toppling of governments exposed the secret treaties which contained the real purposes for which the war had been fought. With the terms of their betrayal documented, they turned with remorseless fury upon the hypocrisy of the educators who had led them to adopt disciplined barbarism to save civilization and the clergy who had become the high priests of paganism in order to preserve Christianity. Seeing the forces which had set the stage for the war still firmly seated in power when it was over, beholding them devoting the fruits of victory to purposes which insured a repetition of the cycle, this generation threw over all traditional restraints in the debauchery of the wildest decade of the twentieth century. The voice of this lost generation was Fitzgerald. It is pointless to condemn him, as the acid Pegler did, or to try to cure with a "swift kick in the pants" the sickness of soul which he pictured. Every generation which goes through their experience is "lost." In the death of Fitzgerald the lost generation of the twenties salutes its successor in the great betrayal.

America Can Send Food to Europe

BRITAIN'S REFUSAL to admit food through the blockade seems to have created a general impression that the American public can do nothing to aid the victims of war in Europe. This impression is squarely contrary to the fact. Every day the Quakers feed 30,000 children, and plans are under way to double that number immediately. Each twenty-four hours ten thousand newborn babies and twenty thousand school children receive milk from these friends of humanity. Rice is purchased abroad and vitamin concentrates are sent from here. Orphaned or lost children, many of whom are in concentration camps, are wholly cared for by them. "Despite the British government's foreboding that the furnishing of foods to Europe might be a military advantage to the

Germans," says Clarence E. Pickett, executive of the American Friends Service Committee, "our committee cannot express too strongly the complete independence with which it works in France and the absolute control which it has over its supplies from the moment of arrival to the point of consumption." He then emphasizes the immediate and incontestable need for more such aid. "The Service Committee is probably as well informed of the conditions in Europe as any private or governmental agency in America today," he says. "We know by personal contact with the people of southern France that literally millions are undernourished and some are starving. We know that concentration camps are filled with hungry and ill-clad people who are dependent upon charity from overseas. We know from examination of thousands of children in France that they are physically unable to withstand the rigors of winter or overcome the prevalence of diseases due to lack of food, clothing, shelter and soap. . . . We can assert categorically that there is no danger of seizure of our supplies by military authorities or interference with our administration." The Friends have now been invited to extend relief to the people of Norway and Holland. They should have the prompt and generous assistance of every American Christian who has not allowed his compassion to be dried up by political controversy in the face of importunate and unparalleled need. The Service Committee's address is 20 South 12th St., Philadelphia, Pa.

One Way to Discredit Religion

LAST week *Collier's* carried another of the "true confession" type of articles on college football. "How to Keep Football Stars in College," it was called, and it was written by the alumnus who claims to have been in charge of this phase of the athletic program at the University of Alabama. Since, according to the author, most of the three thousand football players with whom he has dealt have "had the formal education of the average kid in the sixth grade," his job has been none too easy. We are not now particularly concerned with the problem of academic ethics which underlies such an article. The colleges will never solve that problem, or even face it honestly, so long as a winning football team remains a major goal of higher education. But we do find ourselves deeply interested in one statement made by the Alabaman. After telling how necessary it is to discover "cripple" courses to make up the football player's curriculum, he gives a typical freshman year assignment: Bible, Psychology I, Astronomy and Music Appreciation. The last three, he explains, are chosen because at Alabama they are taught by students holding fellowships who can be counted on to give passing grades to athletes without regard to scholastic work done. But after speaking of the Bible course as a " 'cripple' of the purest ray," he adds: "Bible was taught by a lovable old gentleman who delivered lofty lectures and never bothered his sleeping classes with details like questions or examinations." There is reason to believe that the academic state of affairs thus described is not confined to a single university. All too often church bodies struggle tenaciously to secure a place for courses in Bible or religion in a college curriculum—and then permit such courses to be taught under conditions which bring their subject matter into discredit with an entire student generation. There is a national association of teachers of such courses. It would serve a useful purpose if it should investigate sufficiently to determine the number of colleges in which Bible courses are regarded principally as a means of keeping dumb athletes or lazy students in college.

Britain Debates Returning The Elgin Marbles

TIME'S revenges have seldom been more amusingly illustrated than by the debate now going on in the British press over the proposed return of the Elgin marbles to Greece. Ever since Lord Elgin, while ambassador to the Sublime Porte, "persuaded" a corrupt Turkish government to allow him to remove Phidias' frieze from the Parthenon to the British Museum, there have been some Englishmen who have protested against what they have held to be no better than thievery. Most outspokenly indignant, more than a century ago, was Lord Byron. In *Childe Harold* he cries out against the condition in which Lord Elgin left the Parthenon:

> The walls defaced,
> The mouldering shrines removed by British hands.

The standard British defense has been that the Greeks didn't know how to take care of their own treasures, and that if Lord Elgin had not philanthropically removed them to the safety of the British Museum they would long since have been destroyed by Athenian vandals. Now, however, the fortunes of war have suddenly made the Greeks, in British eyes, a noble and heroic little people. Nothing is too good for them. And John Bull wants them to know how highly their help is appreciated. Hence the proposal to return the Elgin marbles to the Parthenon, presumably to be promised now but not carried into effect until the close of the war. It seems like a worthy idea, if somewhat overdue. But one can hardly help wondering what the effect on the British Museum would be if the return should establish a precedent. Or on almost any museum, for that matter, located in a capital of what have been "the great powers."

Stormy Days Within the White Committee

WHEN the suggestion was made in these pages two weeks ago that the eastern interventionist end of the William Allen White Committee to Defend America by Aiding the Allies might be taking its honored chairman for a ride it was with no expectation that substantiation of that suspicion would be forthcoming. But forthcoming it has been, swiftly and amply. And it has been supplied by members of the committee on the Atlantic seaboard. Their revelation of the divergence in purpose between themselves and the committee's chairman came after Mr. White had given a statement to the Scripps-Howard papers outlining the committee's position as he conceived it. In that statement he declared that

the committee opposes American entrance into the war, is against permitting American ships to carry contraband into war zones, is against American naval convoys for ships carrying war goods, and is against repeal of the Johnson and neutrality laws. In fact, Mr. White suggested, the real slogan of the committee might properly be, "The Yanks are *not* coming." Whereupon eastern members of the committee blew up. The statement might represent the personal views of Mr. White, they declared, but they denied that it represented the views of the committee. Mayor LaGuardia of New York exploded with the loudest noise. He wrote Mr. White accusing him of "doing a typical Laval." (The Kansas editor was let off comparatively lightly with that one; only a few days before he had himself applied the term "Judas" to former Ambassador Kennedy.) Mr. LaGuardia favored a division of the committee: "You could continue as chairman of the 'Committee to Defend America by Aiding the Allies with Words,' and the rest of us [*sic!*] would join a 'Committee to Defend America by Aiding the Allies with Deeds.'" Eastern papers were filled with reports of resignations and threatened resignations. It became clear that Mr. White's idea of keeping out of the war is not that of many of his committee members. They are headed for war, and if they can't take him along with them then their interest in the W.A.W.C.D.A.A.A. is at an end.

Is the Draft Only A Beginning?

PROPAGANDA by government agencies has in recent years been highly developed. But occasionally major changes in public opinion which no government agency dares openly to advocate are desired. In such an event, it has been noted that "voluntary" associations, well provided with necessary funds, spring mysteriously into prominence, take the brunt of "softening" public opinion, then subside when their object has been accomplished. This occurred when conscription was imposed on the American people during the summer. Now that that political abortion is a law, and not working any too well, there are persistent rumors that it is to be supplemented by another scheme even more sweeping in character. Consequently we are greatly intrigued by the emergence of an organization calling itself the "American Defenders of Freedom, Inc." These defenders regret that the 35-year age limit of the draft act "left dormant and untouched a vast number of persons eligible for service in time of emergency." They therefore seek to bring about a "voluntary universal registration" and propose to fling across the nation a network of organization with meshes so fine that nobody can escape. For the women of the nation they plan a "defense corps" and a "civilian transport corps." The latter will receive military drill, training in first aid, jiu-jitsu and the use of firearms. Youth they expect to train either in amateur radio or in a civilian military training corps which "would provide a reserve of trained man power." They plan to mobilize all technicians, and to establish a country-wide blanket of "freedom forums." To service the latter they expect to establish bureaus of speakers, writers and entertainers "for educational work and maintenance of morale." Finally they propose to set up thousands of "All Out for America" clubs to boost movies, radio programs, books and pamphlets and to "spread vital information." This is a familiar pattern. Does it stem from Washington? It duplicates at almost every point the network of "voluntary" regimentation with which the nazis have enslaved Germany. Indeed, it is not inappropriate to recall that the nazi party itself started as a "voluntary" organization.

Japanese Spokesman Admits Stalemate

CONFESSION that the invasion of China has now bogged down in futile stalemate was recently made in an interview by Colonel Hayane Mabuchi, newly appointed official spokesman for the Japanese army. He went on to say that now no solution of the Far Eastern "incident" is possible apart from a settlement in Europe. What a glorious end for a war that has cost three million lives in three years! It is important, however, not to miss the significance of this statement, which is certain to be "played down" on this side of the water. First, since the outbreak of the European war, every major move that has been made in Asia has been to some degree a reflex to the events on the opposite side of the world. The present period of marking time in Europe simply emphasizes the fact that neither Japan nor China now knows how to negotiate when it is impossible to foresee what nation is going to "win" the struggle at the other end of Eurasia. Second, the military spokesman's statement undoubtedly is intended as an answer to the growing restiveness of the war-weary Japanese people, whose constant demand for an "end to the China incident" has recently brought about another of the frequent reshufflings of the Tokyo cabinet. Third, and most significant, here is another gesture, the most humiliating yet ventured, of conciliation. In diplomatic language, admission of stalemate is confession of defeat. Coupled with the general withdrawal of Japanese troops from South China, it indicates a desire, which may well grow if not pushed too hard, to conciliate both China and America. Finally, it indicates that peace in the Far East, while it might come independently, is more likely to depend upon a general settlement. Where is the nation sufficiently neutral now to explore the possibility of such an outcome? Can nobody speak for humanity?

Little Alien, What Now?

NOW THAT THE FIRST registration of aliens ever attempted in this country is completed, some local officials and employers are threatening punitive measures against non-citizens who cannot immediately produce evidence that they have complied with the law. These threats are squarely contrary to the spirit of the alien registration act. First, none of the 4,500,000 aliens who registered were given receipts, and the registration office in Washington has been able to mail out fewer than 2,000,000 receipt cards. It will still be months before all those who have complied with the law can offer evidence that they have done so. Second, aliens have all been told

that they need not carry identification cards, and promised that they shall not suffer any penalty or disadvantage for failure to do so. Third, enforcement of this law has been specifically reserved by the federal government for itself, and no local official, employer or other such person has the right to demand evidence of registration or to interfere in any way with those who are affected by this law. Innumerable promises have been made to aliens that their cooperation in registration would not expose them to terrorization by busybodies and overzealous snoops. The entire community should take upon itself the responsibility for carrying out this pledge. One way—perhaps the best that is available to millions of Americans—to give meaning to our protestations of love for freedom is to follow religiously the policy of tolerance and forbearance to the stranger within the gates. In nearly every other nation within this frightened and war-haunted world, the alien is an object of suspicion and the butt of innumerable acts of petty tyranny. In America he should be treated with at least decent consideration.

Do Christians Hate Christ?

WHOEVER has considered anti-Semitism, not merely with sympathy for its victims but with an intellectual curiosity as to its basic cause, must have been bewildered by the disproportion between the agelong and almost world-wide recurrence of the phenomenon and the varied, local, temporary and often mutually contradictory explanations that are put forward for it. The Jews are too rich—or else they are disgustingly poor. They are the "international bankers" who rule the world by the power of gold—or they are the authors and organizers of communism. They herd by themselves and will not assimilate—or they thrust themselves into non-Jewish society. Their standard of living is too low; their I.Q. is too high; they are too lavish here and too niggardly there; they accumulate wealth while simulating poverty; they are boorishly ostentatious; they push into law and medicine; they monopolize certain lines of industry and trade. Their noses are the wrong shape; their voices are raucous; their personalities are odious.

Now these statements cannot all be true. Some of them, as generalizations, are absurd. But all of them together, even if they were true, could not explain the fact that intolerance toward Jews has larger dimensions and a more corrosive quality than any other kind of intolerance, whether racial, religious or economic. One has the feeling that the alleged explanations are rationalizations after the fact, not fundamental reasons. What is the real reason?

In a volume entitled *The Great Hatred,* the substance of which has been delivered in lectures to many American audiences, Mr. Maurice Samuel offers an explanation startling in its simplicity and in the reach of its implications. It is, in brief, that "Christians" hate Jews because they hate Christ but dare not admit it. Anti-Semitism, he says, "is the expression of the concealed horror of Christ the Jew, the world representative of a system of thought which stands up as the universal ideological enemy of the nazi-fascist revolution." Even more emphatically: "We shall never understand the maniacal, world-wide seizure of anti-Semitism unless we transpose the terms. It is of Christ that the nazi-fascists are afraid; it is in *his* omnipotence that they believe; it is *him* that they are determined madly to obliterate. But the names of Christ and Christianity are too overwhelming, and the habit of submission to them is too deeply ingrained after centuries and centuries of teaching. Therefore they must, I repeat, make their assault on those who were responsible for the birth and spread of Christianity. They must spit on the Jews as 'Christ-killers' because they long to spit on the Jews as the 'Christ-givers.'"

Behind this diagnosis of anti-Semitism lies the author's recognition that the Jewish-Christian tradition has been, at least from the days of the prophets, the carrier of the principle of reasonableness, of respect for human personality, and of the diminution and elimination of force as the basis of human relations. Christ has become the most conspicuous and potent embodiment of this principle which he inherited from his own race and proclaimed to the world. In opposition have always stood those who despised the values of personality, adhered to the methods of violence and worked for the perpetuation and extension of force as the basis of human relations. When the Western world became nominally Christian, these haters of the way of "Christ the Jew," being themselves professedly Christians, could not openly attack Christ. Therefore they attacked him covertly by attacking the Jew. And since the anti-Christ principle of despising personality and exalting force as the substitute for right has reached its climax in the nazi-fascist philosophy, anti-Semitism has become not a mere incident but an essential part of the program.

This is a profoundly suggestive interpretation in which there may be no small element of truth. Like all other extremely simple diagrammatic representations of historical realities, it is a good deal simpler than those realities. It is not logically safe to assert that this is the only possible explanation of the unique quality of the intolerance directed against the Jews until one has more fully explored all the other possible explanations, including those respects in which the Jews are unique among minority groups. For although the explanations mentioned at the outset are ridiculous, it is true that, in certain matters quite apart from having produced "Christ the Jew," the Jews are unique.

But we are not disposed to argue about the proposition that Mr. Samuel has put forward. Indeed he does not argue about it very much himself, contenting himself for the most part with vigorous assertion and with describing, in the manner of a psychoanalyst, the hidden motives of which even those who hold them are unconscious. Only omniscience could command such a God's-eye view of the inner working of all anti-Semitic minds, even below the threshold of consciousness. Rather let us assume that there is a large measure of truth in this diagnosis and consider some of its practical implications.

In the first place, and by far most important, is the antithesis between Christianity and anti-Semitism. This is a truth. There should be complete solidarity between Christians and Jews in their abhorrence of any regime of intolerance which makes either of them the victim, or of any ideology which would put force in the place of reason

and right or would enthrone state, race or leader above the moral law. The first reaction of the Christian should be one of humility as he remembers how often Christians have failed to stand upon the side of Christ in the agelong conflict between his way of gentleness, reasonableness and respect for personality and the opposing way of force and craft regardless of human rights. He may find some justification for the statement that by a thorough self-analysis "most Christians, and not just the anti-Semites, would discover a sympathetic, superstitious dread of Christ, lying concealed within the heart of Christianity itself." One could take a text from this Jewish writer and exhort Christians to "get right with God" in this matter. If Jews need similar exhortation, he can preach to them.

In the second place, it will be just as well if Jews do not repudiate the friendship and moral support of all Christians who are not convinced by Mr. Samuel's vehement assertion that anti-Semitism "is the expression of a movement to put an end to the Christian episode in human history." Mr. Samuel is very violent against men like Dr. Fosdick and Father Furfey who denounce anti-Semitism as contrary to Christianity and demand equal rights for Jews because they are men and brothers, but who have not subscribed to his formula. "Collusion" and "willful blindness" are the terms he applies to "non-anti-Semitic churchmen" and liberals who take the part of the Jews and try to remove the false grounds for prejudice against them (as the Jewish Anti-Defamation League also does), but do not say with him that all the trouble comes from a hidden hatred of Christ. "If these terms, 'collusion' and 'willful blindness,' seem at this point to be recriminatory and self-righteous, I ask you to suspend judgment till all the evidence is in." If he means the rest of his book, the evidence is in and the judgment he anticipated stands. The terms *are* recriminatory and self-righteous. So are considerable areas of his book.

Mr. Samuel is unwilling to have any Christian allies in the fight against intolerance except those who will admit that anti-Semitism is not just a special case of intolerance, not merely contrary to Christian principles, but an explicit campaign to eradicate Christianity from the earth. He will not permit Christians to champion the cause of the Jews in any mood of human sympathy toward men who suffer injustice and tyranny, or even because "anti-Semitism shames our Christianity"—as Irene Harand, a Viennese Catholic, used to proclaim every week in her paper, *Die Rechtigkeit*. No, if they do it at all they must do it in a panic of fear for their own house. "Either they [the churches] must proclaim that anti-Semitism is not a sporadic eruption of unchristian sentiment, but a vast upsurge of the aboriginal hatred of Christ, and therefore the heresy of heresies, or else they must accommodate their doctrine to anti-Semitism. . . ."

This alternative exists purely in Mr. Samuel's imagination. Whether his theory is true or not, there is neither logic nor wisdom in declaring that whosoever wishes to be saved from anti-Semitism must believe it. Nothing is gained, for either Jews or Christians, by setting up the doctrinaire dogma that Hitler is anti-Christ and declaring that all who do not accept it are in "collusion" with him. The vast majority of American Christians and all American liberals are not only "*non*-anti-Semitic" but strongly *anti*-anti-Semitic. Their attitude is more nearly unanimous than their reasons for it. Not all of them are so sure about Hitler's unconscious motives or about the Jewishness of Christ being the inevitable point of attack for those who espouse the philosophy of force. It will be the part of wisdom for Jews not to declare that those who are not with us in these theories are against us in the struggle for justice and liberty, but to say that those who are not against us are for us.

The President's War

AFTER listening to the President's latest fireside talk, millions of Americans must have exclaimed in their hearts if not with their lips: Would that he had made that speech before the election! The most regrettable thing about the recent campaign was the fact that the war issue was completely washed out between the two effective candidates. The people thus had no chance to vote on the question in which they were most vitally concerned and upon which there was a clear division of opinion in the electorate. Mr. Willkie, with his eye on the Atlantic seaboard states, and surrounded by advisers who echoed the most vocal opinion of that section, refused to let the question of America's relation to the war become a substantial issue in his candidacy.

Mr. Roosevelt, on his part, reacting to such pinpricks as his opponent indulged in, and to the powerful but leaderless upsurge of anti-war sentiment in the press and among the people, blandly calmed their apprehensions with solemn pledges that he was for peace and would not take this country into war. "And while I am talking to you fathers and mothers," he said in Boston, "I give you one more assurance. Your boys are not going to be sent into any foreign wars."

It is profoundly regrettable that Mr. Roosevelt did not speak before the election as he spoke in his fireside chat. Had he done so, the people would have had the opportunity which has been denied them from the beginning to register their convictions on the question of peace or war for the United States. The fireside speech is a trumpet call to war. It is a complete identification of this country with the interest of British victory. It reiterates the weird fantasies of German invasion of this country which have generated the present hysteria.

The fact that no declaration of war in the technical sense is asked is of no consequence. The President's picture of America's entire resources and economy transformed into an arsenal for Great Britain puts us into the war almost as far as Canada is in it. Thereafter, a declaration of war is a mere formality, which will come about as soon as one of our ships carrying war equipment is attacked in the now forbidden war zone. America is now, so far as the realities are concerned, at war.

The tragedy of all this is that the people of the nation have had no voice in the determination of this fateful decision. It is, in its last analysis, the President's war. It is his war in the sense he himself described in his Chautauqua address in 1936 in which he maintained that "the day to day decisions" of the executive could lead the

nation to the brink of war regardless of anything Congress might do. Thus, as he implied, the power to declare war, which the Constitution vests in Congress, is hardly more than a formality, if not an illusion. The executive acts of the President for the past three years, accompanied by the exercise of the incomparable means at his disposal for creating a popular war psychosis, have brought about a situation in whose development the people have had no voice. Their helplessness is apparent. Their Congress is reduced to the status of a rubber stamp. Its power of peace or war has been drained away by the "day to day decisions" of the executive.

For some of these decisions, but not by any means all, the President has secured the approval of Congress. By cracking the party whip over the heads of the majority, by inoculating the minority with the all-pervasive hysteria, and by branding, as he now does, the independent senators and representatives with the stigma of "appeasers" and virtually as agents of the dictators, or as disrupters of the "national unity," the President has taken the nation steadily down the ways for the fatal plunge into the sea of bloody conflict. Congress will see little else that it can do save to put its automatic stamp of approval upon the executive's *fait accompli*.

Through all this period in which the President, with the aid of propagandist groups, both domestic and foreign, has been creating his war situation, the American people, some unwittingly and multitudes unwillingly, have been led along the path whose end many clearly saw to be certain involvement in the struggle. It is not incautious to assert that the predominant desire of the people has been to keep this country out of the war. They would have had their government pursue a policy with that end in view. Their conception of the highest service which America could render to civilization was and is in terms of peace-making. It is safe to assert that their overwhelming desire has been for a negotiated peace, if this were possible. It is equally safe to affirm that this is still their deepest longing. Were the news to be flashed to the world tomorrow that Germany and England had agreed to an armistice, there would be universal rejoicing in this land, as in every land.

The American people would like, above all things, to be in a position to explore the possibilities of a negotiated peace. In this desire their hands have been tied and their imagination foreclosed by the policies which the executive has followed. An unneutral power sacrifices its status as a peace-maker. And now in his latest utterance, the President has turned his back upon all attempts at pacification and reconstruction by equating a negotiated peace with a "dictated peace." He heaps vials of scorn upon the advocates of a negotiated peace, calling them "appeasers" and their proposal "nonsense." He identifies them with the "defeatists" who believe "that the Axis powers are going to win anyway," and that we should "throw our influence into the scale of a dictated peace and get the best out of that we can."

This shifty substitution of "dictated peace" for "negotiated peace," in order to pillory those who cherish peace-making as the true role for America, is unworthy of the President of the United States. The aspiration for a negotiated peace is not confined to America. It exists in Great Britain itself, and is a growing aspiration there. British opinion is divided between the diehard devotees of the Churchill government and those equally committed to the prosecution of the war but who entertain and nourish the possibility of coming to some livable terms with Germany. Evidence of this latter mood is found in the increasing vigor with which a large section of the British public is demanding that the Churchill government define and announce its war aims.

The aims whose definition is demanded are really peace aims—that is, a statement of the kind of Britain and the kind of Europe whose establishment the government will pledge itself to bring about after the war. A recent Gallup poll in England showed a surprising percentage of the British public favoring the announcement of such aims by the government. Mr. Roosevelt has now committed the United States to the Churchill conception of the war as contrasted with the conception that is growing among the British people themselves.

Though the Churchill government has so far resisted the demand for such a statement of aims, it is unlikely that it can much longer do so. In the first flush of anger and fear, the people could be contented with the single immediate aim of destroying Hitler and Hitlerism. But as the war wears on, as destruction and suffering pile up, as the Four Horsemen ride through the conquered and unconquered lands, and as the issue of the war in terms of the offensive which must be taken on the Continent looms up in its vast proportions, the courage of men—even men so preternaturally "gallant" as the President, in a fine passage, describes the British people to be—cries out for something more substantial to feed upon than hatred and fear.

Such courage demands to know what it is fighting *for* as well as what it is fighting *against*. By books, newspapers, speeches and group pronouncements, the British public is trying to tell the government what it believes it is fighting for. The heads of the churches—Anglican, Dissenting and Roman Catholic—have spoken. Only the government, however, can state Britain's aims for a "new world order" with authority. And this the government will put off doing so long as it can. President Roosevelt has given it a new lease on its dogged policy of silence by himself adopting *for America* Churchill's single aim of making an end of the dictators.

The decisive reason why the government does not want to state its peace aims is that it does not want peace—now. It wants victory first. The prime reason for a belligerent to define his peace aims is to bring about a negotiated peace—a peace without victory. This the British government does not want, though a mounting volume of public opinion does. Peace aims are directed at the enemy's morale, to weaken his fighting spirit by offering his people the kind of world in which their just claims and desires may find satisfaction without further destruction and sacrifice. But both Churchill and Hitler are determined to dictate peace terms as victor to the vanquished.

It is radically important for Americans to realize that the growth in Great Britain of the demand for an authoritative statement of peace aims is at bottom motivated by hope for a negotiated peace. It is with this movement of

thought that the United States should collaborate. By turning in furious passion upon those in America who advocate it, the President has weakened the hand of those in Britain who cherish it as an inarticulate hope. It is this hope which should determine American policy in relation to the war. Mr. Roosevelt has carried us far from the course our people would have chosen had they been effectively consulted. But there has been evidence of a tremendous upsurge of popular determination to resist the presumption of inevitability. The President has by no means convinced American opinion that this is our war. During the past three weeks a mighty volume of protest has been registered against the organized forces leading to belligerency. It is not the part of stout Americanism to admit that because this protest was inarticulate in the pre-election campaign, it is therefore helpless now. It is crippled—that must be conceded—but it is not helpless.

The hope of the nation is now in Congress. Congress is of course a frail reed to lean upon, in view of the formidable situation which the President has developed. But it is not impotent. What may galvanize it into a sense of its independence and responsibility is the envisagement of a constructive alternative to the demands which the President will put before it pursuant to his fireside talk. Instead of constructive alternative, perhaps we should say a constructive condition to be met before the President's war proposals are approved. Though the President seems to have the whip hand over Congress, Congress still is in a position, if public opinion backs it, to reclaim for the people their profoundest desire, namely, that the war shall be brought to an end by a negotiated peace.

But how can Congress act effectively in such a matter? Is not the power of the nation to exercise its good offices in behalf of peace between warring peoples lodged in the hands of the executive who, if he chooses to exercise it, does so through the channels of diplomacy, and if he chooses not to exercise this power, no one else can? This, indeed, describes the ordinary situation. But the present situation is not ordinary. The President is about to ask Congress to approve his scheme to circumvent the Johnson Act by "lending" not money but ships and aircraft and arms to Great Britain to the extent of three billion dollars' worth. He is also about to ask Congress to let him circumvent the neutrality law by providing American convoys for ships carrying these and other goods into the war zone which American ships are now by law prohibited to enter.

Waiving all consideration of the immorality, the illegality and the warlikeness of such a course, and assuming that Congress can be browbeaten into acquiescence, there remains one thing that Congress can do. Before acting upon these proposals, it can put itself on the side of that increasing body of opinion in Great Britain which demands that the Churchill government define its peace aims. The people's supreme duty at this time is to bring pressure upon Congress to assure that no such commitment as the President asks shall be approved before and unless Britain tells us what she is fighting for.

From the beginning the President has gone on the assumption that Great Britain is fighting America's war. This assumption many Americans believe is unwarranted. Our citizens with virtual unanimity contemplate a Hitler victory with profound apprehension, but it does not follow that they are able to contemplate a British victory without grave misgivings as to its effect upon Europe, upon the rest of the world, and upon America's future. True, their imagination has not been excited to the point of envisaging the possible consequences of a British victory, as it has in the case of a German victory, but the more realistic do not cherish the illusion that America's interests and ideals are predetermined always to coincide with those of Great Britain—and especially a Great Britain triumphant over Germany.

This inarticulate and at present unpopular intuition reinforces the explicit and more nearly unanimous American hope for a negotiated peace—a peace without victory. Congress will find itself on firm ground if it takes a stand which recognizes and presupposes this as the true state of the American mind. If it cannot directly challenge the major premise upon which the President has proceeded hitherto, it can at least safeguard the nation to the extent of asking Britain to clothe that major premise with something other than presidential assumption.

The Butt

EDITOR THE CHRISTIAN CENTURY:

SIR: I ask leave to draw attention to the valuable service to human society of the butt. His title is taken, I understand, from the French word which means a goal. Hence, as the dictionary happily expresses it, it stands for the object of attack, and hence therefore for the person who is a target for ridicule. When the butt draws near the wit of the whole company goes into action; no one is so dull as not to make fun of him. The poorest shots score bull's-eyes. Though not a wit himself, he makes others witty. They think more of themselves, they grow in confidence, they have a kind of new fellowship in their common attack upon the one target.

But the business is not so simple as it sounds. It is possible in the realm of comedy that the butt may have the best of it. No one can doubt that Falstaff was the object of attack by his friends. He led them on. But at the end it is not his friends who score, but Falstaff. He is the occasion, he delights to be the occasion, of their wit. But in reality he is the master of the scene. So it often happens in social life. The laugh is against some butt, but after a while the uncomfortable thought visits the wits that they have been his victims.

Shakespeare, who knew all about such things, gave us a real butt in Malvolio in "Twelfth Night." We cannot find it in our hearts to condemn the merry company which makes him the target. He asked for it, as we say in a forcible manner of speech. But he had no humor of his own and was simply vain, easily deluded, lacking in any self-knowledge. It is not for such as Malvolio we feel pity.

It is remarkable how the spirit of man has never lost sight of the Innocent Fool, who when he first appears among his fellows is taken as a target of their ridicule and

in the end is known to have been all the time in a realm above them. It is the Parsifal theme which takes many shapes in different lands and ages.

The man who will not conform to the ways of the society in which he lives is considered a legitimate theme for ridicule. It is a trifling thing if one dresses oddly, or admires unfamiliar music, or hails—too early—a new star in the firmament of letters. But it becomes a sheer duty for right-minded people to ridicule the man who will not bow down to the popular judgment on forgiveness and mercy, on justice and faithfulness. Woe be to the man who will not think with the others! It is not only that they consider him wrong, dull, obtuse; he is so excruciatingly funny!

The butt of the moment may be that Innocent Fool who breathes another air and will one day be honored by those who now let their arrows pierce him. Within a careful survey of history it might be established that the greatest of men were at one time the butts of those who afterwards built their monuments.

No one can live with his eyes open without seeing the old story repeated. I can remember, and I should not be surprised if you do, the time when the Salvation Army provided a target for all the wit not only of the gutter but of society. No one was so spiritless as not to repeat the jests about these corybantic Christians.

The plain fact is that any man who has a vision given to him, or has heard the Voice which cannot be mistaken, must be prepared to play the part of a butt. If the vision were a commonplace, or the task one in which all men agreed, why should it be necessary for him to be chosen? Truth when it comes newly to men must always be strange, and if those who hear it are coarse-grained or vain or closed in their mind, it will seem to them funny.

The prophets of Israel were butts. So were the apostles and martyrs. And was there not an hour in Zion when the passers-by wagged their heads at a crucified man and repeated the jest of the day, "He saved others; himself he cannot save"?

Does it not look as if we should think twice before we choose the targets of our ridicule? And is it likely that any of us will do much service for God or man if we fear ridicule? Those at least are in the running for a good life who are laughed at by their fellows. I suppose we ought to rejoice when we are the butts of our fellows. But that is not easy.

Ever yours,

QUINTUS QUIZ.

VERSE

Islands

THERE are no islands any more;
England is but a cape;
The veriest boy may drop his store
Of bombs, and make escape:

Yet every fallen pedestal
By every blasted hole
Erects an island citadel
Of Freedom in some soul.

There are no islands any more;
The land and sea are found
In the hell-forged, huge dragnet of war
Inextricably wound:

Yet somewhere in the searchless deep
A dark moon works her will,
And mighty reefs star-builded keep
Patmos an island still.

There are no islands any more;
Pathed is the very sky;
And every great portcullis door
Is down, and all moats dry:

Yet still the lone soul may repair
For her immortal tryst
Instant unto the isle of Prayer
And be alone, with Christ.

A. E. JOHNSON.

Your Power

AS music can search and find
Gateways within the mind,
So you are the golden key
To open doors in me.

And as a painter brings
Glory to common things,
You halo more and more
Beauty unseen before.

As words in a poem part
Mists to reveal the heart,
So you, like a poem, unroll
Horizons in my soul.

LOUIS GINSBERG.

Mount of Transfiguration

CUT back the flowering branch, that it may grow:
Frustration for the sake of further life.
Fell the green tree that it may bear
The ripe unseasonal Fruit upon its bough.
Thus, by a strange mutation, life advances.
Stretched toward the four points of the compass,
Now a cross
Serves as a framework in the sky,
Upholding One whose heart became a star,
And whose blood-letting
Lights in the dark a myriad sunken worlds.

EDITH LOVEJOY PIERCE.

If America is drawn into the war, can you, as a Christian, participate in it or support it?

By Albert W. Palmer

Sixth in a Series of Ten Answers

TWENTY-FIVE years ago I would have answered, "Yes." It would have seemed to me then that our country could become involved only in a war forced upon it in defense of its own liberty. In that event I, of course, would go along, stupid and anachronistic as I felt war to be. Ten years ago I would have answered, "Perhaps." I had then become aware of the cross-currents of propaganda, economic self-interest, fear and prejudice which draw nations into war. I would therefore have said: "I reserve the right to judge each war as it comes along." Today my answer is a definite and unequivocal "No." I welcome the opportunity to present frankly and plainly in condensed outline form my reasons for dissociating myself, so far as I can, from any participation in or support of any war; and then to make a brief statement of what I propose to do "if and when," in view of the practical difficulties sure to arise in connection with a complete and unflinching commitment to the way of peace.

I

My decision to use and support only peaceful and nonviolent action, but never war, is due primarily to my religious convictions. War involves such dastardly, cruel and unchristian conduct that I cannot possibly engage to do what it requires. Not only does it carry on the mass murder in battle of trained and supposedly hardened professional soldiers, but, due to modern inventions, it necessitates the impersonal and indiscriminate slaughter and agonizing torture of civilians, women, children and the aged. Both sides, by airplane attacks by land and mines and submarines by sea, shut the gates of mercy on mankind. Moreover, beyond all the fiendish atrocities perpetrated in the ferocity of battle, war carries on cold-blooded slow murder through starvation caused by food blockades, a cruelty also involving innocent and even neutral, non-combatant populations. Such inhumanity is sure to result in world-devastating epidemics in the near future and a grim harvest of physical degeneration and mental bitterness later on. I am convinced that Jesus would not do these horrible things and that I must not.

War also causes stupendous waste, the destruction of homes, property, churches and the institutions of civilized life, both at once through the fury of bombardment, and later on through the burden of war debts, crushing taxation and economic depressions. This means the abandonment of works of human welfare hopefully begun and the postponement of a nobler civilization which might have been possible if the resources of the race had not been squandered and its powers perverted by war.

Beyond all this there are the mental effects of war: the creation of a psychology of suspicion, fear and hatred in order to work people up to a fighting mood, and the suppression, distortion or destruction of truth through dishonest and misleading propaganda in order to poison people's minds and regiment them into supporting war.

As a Christian man I cannot commit or condone such acts as these. But they are inevitable in war, along with many other hateful and corroding evils, like ghastly concentration camps, which I have not space even to catalogue. And the still more tragic fact is that, once we embark on a war, we ourselves cannot escape the necessity of committing all these abominable outrages against other human beings who, however misled, are in the main just normal, well meaning individuals, remarkably like us and our children. No matter how high-sounding the phrases the orators use back home, no matter how just you feel your cause to be, no matter how noble and inspiring the announced objectives of your government, when once you get caught in the terrible net of war, you have to do these diabolical things.

As soon as you are inducted into military service you will be told, "You're in the army now!" That cynical slogan cancels out all Christian ethics, all mercy, all truthfulness, all sportsmanship, except where these can be indulged in as mere side alleys away from the main street of winning the war. You are like a drunken prize fighter with brass knuckles and a concealed dagger, engaging in a riot which has no rounds, no timekeeper, no referee, no rules. That is war! Christian people need to face these facts. We are in danger of being the victims of language. We read about "gridiron battles" or a "political fight" and, by a process of transference, we think of war as just another such contest. Our imaginations are so dim and dull that we forget the awful realities of war, and urge help for Britain or promote a frenzy of hatred for Hitler or Mussolini without visualizing where our unneutral deeds will lead us.

I know what one answer will be! Some who think of themselves as hard-boiled realists will say: "Palmer is an impractical idealist. Doesn't he know that this is a demonic world?" Or else: "Bad as war is, and it admits of no Christian whitewashing or justification, nevertheless it is the temporary awful alternative to something worse." This is the position of Reinhold Niebuhr's latest book where he says that, while the ethic of Jesus is "finally and ultimately normative," it is "not immediately applicable to the task of securing justice in a sinful world," and that "the grace of God for man and the Kingdom of God for history are both divine realities and not human possibilities." Niebuhr's idea is that we face a dilemma between tyranny and "the momentary anarchy which is necessary to overcome tyranny." This last phrase is an indirect and polite way of saying "war," with all the horrible and anti-Christian features noted above skillfully glossed over.

Here, then, is my Christian dilemma: Hate war, recognize it as utterly unchristian, inhuman, savage, brutal, but

is it not an inescapable alternative to be accepted as a "temporary anarchy" in order that, by it, I may overcome tyranny? In popular language, war is bad but it is the only way to stop Hitler. Once he is stopped we can go back to decency again. Therefore put your Christianity in cold storage and go to war!

Before we thus give up our Christianity, even temporarily, would it not be well to inquire rather searchingly whether war can do the things which this dilemma assumes it will accomplish? In the very significant account of Jesus' temptation in the wilderness, Satan is represented as offering our Lord all the kingdoms of this world. Jesus sharply and absolutely rejected this offer, though it led him to the cross. But suppose he had chosen, at least for a brief period of spiritual anarchy, to worship Satan, could Satan have delivered the goods? Are not hoped-for political and spiritual gains, when purchased at the price of ethical surrender, always deceptive and involved in moral tragedy? Does even a good end justify bad means? Indeed, can bad means really secure a good end? Can you break the vicious circle of evil constantly producing evil, unless, as Fosdick has pointed out, you overcome evil, not with more evil, but with good?

II

Now look at war. What do its proponents hope from it? What does it really do? War is fought to secure peace. It arrives at an armistice, which may be an opportunity to secure peace. But meanwhile war has sown so much bitterness and propagated so much prejudice and falsehood that it is harder than ever to establish the conditions of real peace. There are three instructive exceptions. The War of 1812, our Civil War and the Boer War were followed by lasting peace. But why? The War of 1812 was stopped in midcareer by a marvelously wise treaty which disarmed the United States-Canadian frontier and never mentioned the alleged objectives of the war. The Civil War ended by taking the southern states back on equal terms into the union. And the Boer War gave South Africa practically everything the defeated Boers were fighting for. Such magnanimity is rare. Things would have been better still if it had been exercised in the beginning. But, in any case, no such termination is contemplated or humanly possible for any war now in progress. Our present wars are an uncanny fulfillment of the prophecy widely attributed to Marshal Foch at the armistice of 1918: "Let the armies stand at ease. The war is postponed for twenty years!"

Wars are alleged to be fought for justice. But, by inflaming hatred and roiling up the wells of truth, they tend to make it psychologically impossible for justice to be done. The Treaty of Versailles was not in all respects a bad treaty. But it contained the dragon's teeth of the present war. And not only the treaty but the deliberate ignoring of Wilson's Fourteen Points, on the basis of which the armistice pledges had been given, and the inhuman blockade of Germany, with the resulting starvation of women and children continuing while the treaty was being drafted —all these things made justice seem a cynical jest in Germany. How much justice is to be expected out of the present war when popular talk quite overlooks the real grievances of Germany and Italy and classes them as "gangsters," "thieves" and "liars" without ever inquiring how they "got that way"?

We are urged to enter this present war to preserve liberty and democracy. But will this action produce this result? War and even thoroughgoing preparedness mean embracing fascism, at least for the duration of the war, and perhaps indefinitely thereafter. Moreover, is this essentially a war to make democracy secure or is it a clash between two great imperialisms? Is not the basic tension an economic one, in that we have by our inventions made the world an economic unity and left it in control of fifty separate governments, each with its own army and navy, its tariff walls and power to erect trade barriers and block other people's access to the raw materials and markets of the globe? Must not this war, or its successors, continue until either one government dominates the world and establishes a new Pax Romana or the more sensible device of a world federation is substituted for war, guaranteeing to every nation fair and equal access to markets and raw materials? Perhaps a fundamental social and economic revolution is actually taking place in all the warring nations, and ultimately in our own too! Ought we not to seek to understand that revolution, instead of short-circuiting our intelligence by hatred?

Here in America we are also soothingly told that we shall never go to war except for defense. But this means nothing! Every nation is told the same thing by its government. But any real meaning fades out of the word "defense" when military strategy rules that the best defense is an offensive. Our frontier over night becomes the Thames or Singapore or anywhere else the President sees fit to establish it. Once begun, war demands not only defense but victory, and victory demands an offensive. Hating aggressors, we ourselves, by the diabolical alchemy of war, must become aggressors.

III

Is there no other alternative? Must the Christian inevitably be impaled on either one horn or the other of this dilemma? Is it either tyranny or war? Most dilemmas are false and this one certainly is; for there is a third answer to the problem—a way in following which the Christian can be true to Jesus Christ and, at the same time, feel that he has a reasonable hope of solving the very problems war can never solve but only aggravate. This solution is the way of right reason, non-violence, invincible good will and, if need be, patient, sacrificial suffering—in a word, the way of Christian pacifism.

I feel inadequate to the task of setting forth this solution. I wish some member of the Society of Friends could write these closing paragraphs, for the Friends have been developing this technique for three hundred years and it cannot be mastered in a day. During recent months I feel that I have become a Quaker—not in dress or language or liturgy or membership, but, I hope, in what is deeper, a certain basic philosophy of life out of which comes inevitably an attitude toward war and every other kind of conflict. If the Quakers had a third order, like the Franciscans, I would join it. Meanwhile, I am still a Congregationalist.

There is, of course, no likelihood that American Chris-

tianity, let alone the American government, will come to the Christian pacifist position in my day, though I hope my grandchildren may live to see this next great step in spiritual progress. Meanwhile we are already in the penumbra of the dread eclipse which we call war and it behooves one to think carefully what he will do in the darkness of a total eclipse, if such it should turn out to be. Our international astronomy is very inaccurate and I am no fatalist, so I recognize and pray that we may even escape the eclipse altogether. But, if it comes, here is my program:

IV

1. Beginning with the practical concrete situation, I will do all in my power to keep the United States from going to war. This does not mean that I am an isolationist, except from war. I believe deeply in the necessity of world cooperation on a peaceful basis. I am keenly aware that before military war breaks out there are preceding stages which also ought to be recognized as a kind of war. I mean economic antagonism and psychological hostility. I will therefore struggle against these preliminary involvements as well.

2. On the positive side I will work for the establishment of some kind of world council on conciliation which can formulate and hold up before humanity a reasonable plan for world organization which all nations could accept without humiliation and to their own ultimate benefit. I think our government ought to summon the best brains of all the world to come together to form such a council and attack this problem. If the government does not do it, the World Council of Churches or the Federal Council of Churches of Christ in America ought to.

3. Meanwhile I will seek to relieve the suffering caused by war, especially by cooperating with non-partisan agencies like the American Friends Service Committee. I will give sincere conscientious objectors to military service such aid and counsel as I can regarding their rights under law. And I will seek to build a just and brotherly social and economic order in American life.

4. At all times I will obey the law and cooperate with the government to the utmost limit consistent with my conscientious scruples against war. As a Christian pacifist I must do this because government represents the rule of reason and justice rather than of arbitrary violence. It is the precious growing edge of a rational, non-violent social order. This includes respect for the police force which, as a bulwark against violence, is in no way to be confused with arbitrary military action. Pacifism is the antithesis of anarchy.

5. I will try to practice Christian pacifism first of all in my own personal life by meeting all concrete situations with words, deeds and mental attitudes of non-violence, patience, forgiveness and invincible good will. I will speak gently, avoid coercive policies, be tolerant of other people's opinions and earnestly try to be humble and open-minded, seeking in all things and at all times the promised guidance of the Holy Spirit.

If war comes, the pacifist had better go into silence, so far as war issues are concerned, and devote himself to helpful loving service, bearing witness to his faith by his life and personal influence rather than by open antagonism to hysterical public opinion. An inflamed, war-minded public is in no mood to be scolded. If petty or larger persecutions come, they must be borne quietly but firmly.

But somebody says: "You are dodging the question! If you had absolute power in the United States today, would you disarm and meet Hitler with bare hands?" My answer is: I could not conceive holding such power except it were by overwhelming vote of the people. If I had a mandate from a people convinced of pacifism and disciplined enough to follow it, I would far rather meet Hitler that way than with military force and bluster. Nonviolence combined with Christian good will and the acceptance of suffering rather than the torturing or killing of one's enemies would create a profoundly different atmosphere than that produced by armed resistance.

But put it the other way round. Suppose that, in spite of the most violent warlike opposition and all its resulting bitterness and confusion, Hitler overruns the world. What then? How can he control it or organize it without in the end conforming to those sound and inevitable social, economic and ethical laws and well known principles of psychology which are the laws of God and are written in the very structure of the universe? Any lasting government must make people contented and reasonably prosperous. Intelligence, loyalty, justice, *esprit de corps* and hope are absolutely essential. No tyranny can permanently disregard them. It will either fall or it will reform. The dictatorship of Napoleon III fell. The dictatorships of George III and of the Yankee reconstruction period in the south reformed.

Let us have faith in God! There is a God indwelling within the universe and operative in all the affairs of men. He is on the side of justice, good will, cooperation, peace. Men may thwart him temporarily by violence and sin. But he cannot be permanently defeated. He has revealed himself in Jesus Christ and his increasing power will work with those who meet life and face its problems in the Christian spirit. That is our faith and, at last, Christian pacifism is essentially a faith, not irrational or unjustifiable, but still a faith!

To Four Young German Flyers

OTTO, Heinrich, Hans and Fritz,
What will your future be?
Once the war has ceased, can you
Cease from brutality?

You are schooled to dreadful things—
Shattering bombs and guns—
Winners, losers, still I ask,
What will you teach your sons?

Do you see a beauty in
Toppling spires, in death?
Is there music yet unsung
Heard through an anguished breath?

I remember you as boys,
Fair-haired, warmhearted, bright,
Now, releasing hellish bombs—
What are your thoughts tonight?

CAROL M. RITCHIE.

Preaching as Worship

By John Clarence Petrie

IN 1838 Emerson said to the divinity students at Harvard in the course of an address that was to make history: "What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honor. Society lives to trifles, and when men die we do not mention them."

Emerson was not speaking of what ordinarily passes as worship; his entire discourse dealt with preaching. He lashed the contemporary churches for making Jesus a substitute instead of going straight to God as Jesus did. He deplored the constant quoting of texts and the examples of the dead. He painted a frightening picture of a formalist in the pulpit whose performance was so utterly without the evidences of a living experience that Emerson said the man had profaned the Sabbath. And then after his detailed consideration of the evils of the church the sage of Concord gave his remedies which consisted entirely of advice to preachers to preach a first-hand religion, to make their hearers aware that God's life was daily pouring through their souls and that God was a voice not of the remote past but of the immediate and ever living present.

The Evangelical Tradition

It was so great an effort that the address has continued to circulate for more than a century. It has been said that until Phillips Brooks came along with a new model of preaching every young New England theologue set out to imitate Emerson—which was a direct violation of Emerson's own advice! This classic on preaching furnishes the perfect example of the concept of worship held among the churches of the evangelical tradition.

That this tradition is not universal among Christians is seen from a comparison with the idea of worship held by the churches of other traditions. With the strict Quakers the silent meeting is not necessarily to be identified with a discourse, and such speech as there is at such meetings is supposed to be the result of the immediate operation of the Spirit upon the worshiper. Sometimes the group remains for an hour without a voice being raised, and then breaks up. Obviously, here is a quite different concept of worship.

Again, in the Christian Science meeting there is no sermon. There are readings, hymns, prayers and an authorized instruction sent out from the Mother Church in Boston to be read in all the Christian Science meeting-houses on the same Sunday throughout the land. Worship in Mrs. Eddy's mind did not mean the actual thought of a preacher delivered from a pulpit; rather she prohibited such speech. The probable reason for this was that she feared that preachers of sermons would develop innovating thoughts of their own and tear her movement apart with heresy and schism as had happened in the Protestant churches. In both these groups, the Quaker and the Christian Scientist, worship is devotion, meditation, prayer.

Preaching in Catholic Churches

Still another idea is that held by the catholic groups, the Roman Catholic, the Episcopalian and the Oriental branches of the church. Preaching is not prohibited in those churches. On Sundays there is usually a five or ten minute sermon at the low masses in Roman Catholic churches with a long and formal sermon at high mass, main mass of the day. The sermon is in the vernacular although the mass itself is in Latin. But Catholics are not obliged on Sundays to hear sermons. They are obligated under pain of mortal sin to attend the holy sacrifice of the mass, which is the great act of worship directed toward the blessed Trinity through the medium of the bread and wine consecrated by the priest into becoming the body and blood of the Second Person. On weekdays masses are said at early hours in all churches with resident priests, masses at which there is no sermon. There are numerous non-liturgical services, such as novenas, at which no sermon may be preached. And on weekdays as well as Sundays worshipers may be seen going into Catholic churches, genuflecting before the reserved Host upon the altar, saying prayers, leaving again—all without the presence of priest or preacher.

The early services of holy communion in Episcopal churches are almost universally without sermon. Preaching in the Oriental churches was not always attached to the celebration of the liturgy or mass. Here again there is a tradition where worship carries a definite meaning of adoration, thanksgiving, petition, confession, resolution, reparation, but in which the sermon is not involved. In all these churches preaching is sharply differentiated from worship. The two may occur together, but they are not to be identified. Jesus in the garden of Gethsemane was worshiping; on the mount he was preaching. The acts are quite separable.

A Protestant Reaction

For weal or woe the evangelical tradition connects worship with preaching. Churches in this tradition seldom have a service at which there is no sermon. In fact, this tradition has been carried to such an extreme that we sometimes hear the hymns, prayers and Bible readings preceding the sermon spoken of as "the preliminaries"! A Roman Catholic must be in church by the time the priest gets to the part of the mass called the Gospel or he has not fulfilled his obligation. Evangelicals do not feel they have missed church no matter how late they arrive provided they are in time for the sermon.

Against this there has been a reaction. Many evangelical churches now have chancels in which an altar occupies the east end of the apse and is the focus of attention, while the pulpit must share space with the lectern, the choir stalls, and sometimes a rood screen as well. In

the endeavor to restore a balance between preaching and worship in the strict sense mistakes sometimes are made. Thus, in Catholic churches a lighted lamp before the altar means the presence of the reserved sacrament warning the congregation of the Presence in the consecrated bread. I know one Methodist church which, in its zeal for the restoration of the catholic tradition, has a sanctuary light burning before an empty altar. In other words, that church has turned a religious symbol into a decoration. Unitarian churches, with altars on which the communion is never celebrated, sin glaringly in this respect. Two candles on a Catholic altar signify the two natures in Christ, the human and the divine: they are only unmeaning ornamentation in a church that denies the deity of Jesus.

The liturgical movement has made so little progress, however, that it simply makes more obvious the real genius of the evangelical identification of worship with the spoken word. Catholics and Anglicans will continue to attend the divine mystery of the altar whether the sermon is good or bad. The reason is plain. They are definitely imbued with faith in the real presence of Christ in the eucharistic elements. Attendance at the re-presenting of Christ by the officiating priest is not only the fulfilling of an obligation but an answer to a soul-need. But neither vested choirs nor priestly vestments will fill an evangelical church for long where the preaching does not definitely do for the worshipers in that type of church what the mass does for Catholics.

In Place of a Miracle

The central part of the drama of the mass is the elevation. Bending over the wafer the priest pronounces the words, "This is my Body," and at once the miracle takes place. Christ is brought down from heaven to become the substance of the bread in the priest's hands. To the strokes of the sanctus bell the priest raises the Host over his head for the adoration of the people who either bow their heads or lift their eyes to look at their crucified Lord. He repeats the act with the chalice containing the Blood of Christ. It was precisely this miracle which the Reformers rejected. The communion was relegated to a quarterly celebration and definitely treated as a memorial meal, while the word of the preacher expounding the word of God from the Bible took the place of the sacrificing priest.

It was not the decay of worship in the Catholic or Quaker sense of which Emerson was speaking when he said that no greater calamity could befall a nation than its loss. He was speaking of what the evangelicals mean by worship, namely, the spoken word of a prophet of God. Nations have fallen into decay when the strict type of worship was carried on in all magnificence and splendor. One has but to gaze down at the lovely chapel in the Versailles palace and remember that Mozart's masses were performed there by the best musicians in France while the clergy moved about at the altar in cloth of gold vestments, all at a time when the old regime was at the lowest moral ebb.

Or again, where has liturgical beauty ever been developed so magnificently as in the Russian liturgy! And yet as that liturgy was being sung revolution was just around the corner and the established church was soon to be driven underground by an outraged people. Van Paassen tells of priestly processions in Spain where the Host was carried in a monstrance of priceless gold and jewels by gorgeously appareled clergy while along the road knelt a worshiping multitude barefooted, thin cheeked, shivering with cold, weak with hunger. No, what Emerson spoke of when he decried the decay that comes from loss of worship was the usurpation of the pulpit by formalists.

Sacrament of the Spoken Word

What the evangelical and the liberal churches need is not altars and music—though these may help create an atmosphere of beauty—but preachers to whom preaching is an indispensable part of worship, to whom the pulpit is an altar, whose sacrament is the spoken word containing the invisible presence of God. Dale and Chalmers, Channing, Parker and James Freeman Clarke, Beecher and George Gordon, these men needed no outer paraphernalia of worship. From their study, from their prayer, from their experience, they found the word of divine truth. They did not simply expound, nor exhort—they lifted up Christ, or God, so that the listeners were transformed into worshipers.

For a number of years a former Paulist priest occupied the pulpit of All Souls Unitarian Church in New York. Two Roman Catholic priests in Brooklyn fell to talking about him, wondering what it must seem like to see a former priest occupying a Protestant pulpit. They finally decided they would go and see for themselves. So the next Sunday one of them said the early masses and went over to Manhattan to All Souls for the eleven o'clock service. On his return he told the other priest he would not give his verdict. "I am a convert from Protestantism. I want you to go and see for yourself. You have never been inside a Protestant church. I want you to make your judgment independently." The following Sunday the man who had always been a Catholic made the trip. His report was eloquent, coming as it did from one reared in all the majestic splendor of Roman Catholic ceremonial. He said, "It was the most solemn religious service I have ever attended." This from a Catholic priest of a minister in a black gown speaking from his heart of the things of God. God was surely lifted up before the congregation of that church by the spoken word.

Unity of Spirit Required

Ministers of the evangelical tradition carry on their shoulders the responsibility for making the sermon an integral part of worship. Among other things this means making a flowing unit of the whole service of hymns, prayers, anthems, lessons, sermon. In a very real sense what precedes the sermon may be a preparation for making the sermon the climax of the service of worship. It betrays a lack of artistic sense when a minister permits a sharp break between the tone of the service and the theme of the sermon. People are shocked by it.

Here is a minister who deliberately creates the break, having a conventional, liturgical service of worship and then delivering what he labels, not a sermon, but a lecture. The result is confusion in the minds of many of his peo-

ple. And the lecture is rightly named—unless perhaps it should be called a harangue—for from a reading of his bulletins it would seem that he harps on one string week after week. He proclaims that God is non-existent—that is, he proclaims this in the lecture, whereas in the preceding service he has led in the singing of the old hymns.

When the blow falls on this earnest parson he will be heralded as an example of the intolerance of congregations. The issue of freedom of speech in the pulpit will be raised. It will be charged that his people wanted to be lulled to sleep with an opiate religion. The fault lies in the minister's lack of sense of proportion and art, or let us say, in the absence of a sense of humor. Fundamentally, they are the same thing. If he wants to make his pulpit a lecture platform he should gear his whole service in that key. There are humanist "services" with aspirations instead of prayers. One may even find a few hymns that are not too offensive to the sensitive humanist ear. There are anthologies of non-biblical readings for the use of preachers who have not time to look up their own.

This minister should study the bulletins of the Community Church in New York to which John Haynes Holmes ministers. Dr. Holmes' service opens with a doxology:

> From all that dwell below the skies,
> Let words of love and peace arise;
> Let joyful songs of praise be sung,
> Through every land by every tongue.

This fits beautifully the idea of John Dewey who wants religious behavior without a religious Object. Here are people whose hearts are lifted in love, peace and praise without having anything definitely in mind toward which those sentiments are directed. After the doxology the congregation makes a pledge of allegiance to the Church Universal, which is not any existing denomination but apparently all religions and all men. Usually one lesson is taken from the Hebrew-Christian Scriptures and the other from outside the Bible, thus following the precedent set in the Roman Breviary where a whole set of lessons at matins consist of the comments and sermons of church fathers. When Dr. Holmes launches into one of his topical addresses on the Russian question or the European struggle for power, there is no shock. His audience has been prepared by the atmosphere of the service for the address to follow. He is a genius at selecting lessons whose theme fits in with his discourse, thus emphasizing that the service is the servant of the sermon.

Dangers for the Pulpiteer

The dangers of the evangelical attitude toward the pulpit are manifold and terrible. With the whole weight falling upon the preacher there is great temptation to resort to tricks to work up a congregation. Where the minister has no inner experience of his own he may descend to passing on phrases that mean nothing to him personally. Much preaching of the "social gospel" has been a disguise to hide the poverty of the preacher's spiritual life. But even that is not so banal as the pious phrases of great personal religious experience falling from formalist lips. Then indeed is the Sabbath profaned.

Another temptation is for the preacher to become a glorified pep-talker. In the liberal churches this is a well rewarded fault. I have heard pulpiteers speaking in packed auditoriums before people who alternately wept, laughed and sat spellbound on the edge of their seats. I, too, was under the spell. Later analysis of what I had heard showed no more solid basis of thought than the hypnotic phrases of Mary Baker Eddy or the affirmations of humanist "worship." Such men may be among the liberals the twentieth century counterparts of the pulpit formalists of Emerson's time. The large size of their congregations already witnesses to the decay which Emerson said was bound to accompany the loss of worship.

Preaching and Social Problems

But Emerson did not despair or advocate that preaching be abandoned. Strange as it may have sounded in the ears of those who considered transcendentalism a betrayal of the ancient faith, he did not advocate a new religion. All that was needed, he insisted, was that the young parsons breathe life into the old forms. Preaching he called "essentially the most flexible of all forms." His remedy for its defects was that preachers should once more go directly to the divine Source of all being and then transmit the result to the fainting hearts of men, making them aware that the life of God was forever passing through their souls.

This is the high challenge flung out to us of the evangelical tradition. This does not eliminate the treatment of the social problems of the times, but it does modify their handling. A lecture would deal with them directly; a sermon must use them as illustrative material for the religious faith that God operates in and through all the agencies of his creation. More than temporal, economic or even ethical factors are involved in the present crisis in the affairs of men. There is a direct relationship with eternal factors. To omit them is to defraud the worshiper.

Who is sufficient for these things? No man. Yet without preaching God does not choose to speak to men. No preacher with a sincere respect for his vocation dares avoid the challenge.

Prayer of the Unemployed

GOD, let the saints of earth bask in thy presence and enjoy thee to the full without making one single request.

We wish we could, but, God,
Give us work to do.

God, let the saints of earth spend their quiet time with thee in thanksgiving and in praise. We are not ungrateful, God, for all the beauty of our world and a thousand blessings we have known since birth.

But just now our eyes are very dim, so please, God,
Give us a chance to earn some bread.

God, they tell us this is selfish praying, unworthy of a child of God. Forgive us if they are right, the saints, and bear with us in our plight.

You know our hearts and must understand, so we plead, merciful God,
Give us work to do.

ONE OF THE UNEMPLOYED.

The Wrong Way to Prepare

By Oswald Garrison Villard

IT IS now clear, even without Mr. Knudsen's almost hysterical appeal to the Machine Tool Manufacturers' Association urging them to speed up production because of the "terrible urgency of the situation," that the preparedness program has bogged down. The army admits that a number of its camps are nowhere near completion. The whole conscription program has now been altered several times and it is not clear how many more times the raising of levies will have to be postponed in the next few months. This need surprise nobody. Haste always makes waste. Given our army setup, the hysteria and fright of the administration from the President down, the constant changing of plans, and the fact that the country as a whole is in no such state of panic as the government, nothing else was to have been expected. The condition of the war department alone was certain to insure confusion. Last spring it was content with an army of 800,000 regulars. Today, the Foreign Policy Association reports, the plan is for an army of 4,000,000 men of all categories, regulars, national guard, conscripted men and reserves, to be available for immediate service for hemisphere defense or an intercontinental war in Europe.

Undoubtedly the army is in better shape than it has ever been. By that I mean that there are many able officers in it and the material going into the ranks has never been surpassed in all its history. But how it is going to handle those men, what use it is going to make of them, and how modern the training will be which is to be given to them, is something that is far from being known. Indeed, Hanson Baldwin has gone so far as to say that conscription may easily prove to be a real detriment, and not an aid, to the preparedness which the country needs. He believes with George Fielding Eliot that such large forces are not necessary. They bear out a dispatch from London printed last summer in the *New York Sun* which quoted some of the leading military men in England as saying that they could not understand why President Roosevelt wanted conscription; that his demand for it showed that he had "not learned the first lesson of the war," namely, that it is no longer a question of masses of men but of tanks, bombers, planes of every kind, submarines, anti-aircraft guns, anti-tank guns and innumerable other mechanical devices calling for large numbers of technicians and above all for huge armies of men in factories and shipyards.

Prior Decisions Required

Further proof of this is the news that has come from a reliable source in Berlin that the German army is now being 65 per cent mechanized. Only two weeks ago one of our generals assured me in Washington that Hitler's troops were only 25 per cent mechanized and that I must not make any mistake, the chief reliance of a nation must still be upon masses of infantry. The very next day the other news came through. Until the objectives of our preparedness program are clarified, until we know just exactly where we are going, how many men we are going to keep under arms, how many in reserve, how many we are going to mechanize, and how large an airfleet we are really aiming at, we shall not have taken the first real step toward military preparedness.

You cannot ask officers to prepare when you do not tell them what they are to prepare for. If they are to develop a landing force for Japan it means, unless my lay intelligence is at fault, different categories of ships and different preparations from those necessary for putting an army into Europe. I have been told that moving an army to South America would present a still different problem from the other two. But even as to South America the plan changes constantly. Mr. Roosevelt has declared that we will defend not only all of South and North America, but the waters adjacent to America just so far as our interests dictate.

Unanswered Problems of Strategy

The army, on the other hand, several months ago abandoned the idea of total hemisphere defense and declared that it was interested only in that portion of South America above the Brazilian bulge. This territory it must control, it maintained, in order to preserve the Panama Canal. Everything to the south of us is being built around that precious Panama Canal which is held to be absolutely vital to us so that the fleet may be transferred from one ocean to the other. So we have taken the British bases in the Caribbean primarily to protect the Panama Canal, and we have actually authorized the construction at an enormous cost of a second and a third set of locks to be used only by the navy, so that if bombers put one set of locks out of commission there will still be two more for naval purposes.

Obviously, however, when the two-ocean fleet is built the Panama Canal will no longer have this tremendous military value which is now attached to it by some, in fact by most officers. There are dissenters, however. Hanson Baldwin of the *New York Times,* for example, refuses to believe that we should be fatally hamstrung should the Panama Canal be destroyed. The English are getting on very well in this war without the Suez Canal. Undoubtedly it adds to the cost and length of time of transportation to India. Still, they are doing it, and we could move our fleet around Cape Horn if we had to, precisely as the Oregon came around in 1898. To which the reply is that while the fleet was coming around the enemy might do us a deadly injury.

What we propose to do in regard to Japan if we go into this war is equally veiled in doubt. It is certain, however, that Japan will declare war upon us; she is bound to do that by the terms of her adherence to the Axis pact. Here there are two schools of thought among army and navy officers and experts. One believes that we should carry the war to Japan at any cost, if only to protect the Philippines. The other declares that this is impossible and unnecessary, and that the thing to do is simply to blockade Japan and to get England to join us in boycotting and cutting off all

trade with her. That, it is stated, will bring Japan to her knees in a few weeks' time.

With us at war with Japan, no Japanese vessel could cross the Pacific going eastward. They would have to go around the Cape of Good Hope or through the Malaccan Straits, which might easily be blocked by a fleet based on Singapore. Mr. Roosevelt himself wrote in an article in *Asia* in 1923—it was reprinted in 1934—that we could not make war upon Japan or Japan upon us because of the distance between us. George Fielding Eliot has stated in one of his books that it would take the navy two years at the cost of many lives to reach Guam with 100,000 men, and then only, he says, would the "real show" begin.

Total Lack of Policy

I cite this merely as another instance of the total lack of clear-cut aims and policies, or a general agreement on what is to be done if we go to war, or what we are to prepare for if we stay out. Instance after instance of the same weakness in other fields could be cited. There seems to be a great deal of testimony that the British are disappointed in our airplanes which they say are not up to theirs, not modern, with very faulty landing carriages. It is explained that our planes are built to land on cement runways, and that there are precious few cement runways available when you are fighting in a war. Here again is an instance of equipment not being fitted to the use to which it is to be put. When it comes to the question of transportation, we have not begun to think about it. The navy has been buying up our best ships as rapidly as possible for transport purposes. England is purchasing the ships that it can get from the Maritime Commission.

Some years ago the navy declared that in the next war it would need something like 675 merchant vessels, tankers, auxiliaries and so on. That will make a big hole in our fleet. How many will the army need? Nobody knows or can even guess, because here again the army does not know what it will be called upon to do. Shall we prepare a fleet of transports to carry a million men to Brazil? Well, that will call for no less than 12,000,000 tons of shipping, as each soldier and his equipment call for no less than 12 tons. Actually we had 11,470,177 in our whole merchant fleet on July 1, 1939. We have added several hundred ships since then, and sold several hundred.

Planning and Brains Needed

If we take out those that the navy wants it is probably very close to the truth to say that we may not have even half the tonnage necessary to transport a million men to South America. For the total figure of shipping includes vessels of every type and all sizes. To get together a fleet to carry even half a million men is a stupendous undertaking; Major Eliot and Mr. Baldwin declare that at the outset of the war England with all her great merchant fleet could have transported only 200,000 troops to the United States, and that no two other nations combined could have done any better.

It all comes down to a question of planning and brains, and it is right here that Hitler has won his victories. He was certain that the war of masses was over and that the day of aerial warfare had come. He retired every one of his older generals and in accordance with Göring's counsel put all his strength into airplane production. He knew what he was planning to do and what forces he would need and he bent the whole economy of the nation to that end. We shall accomplish nothing like this unless we, too, bend every energy to the carrying out of a preconceived modern plan, and the first requisite is entrusting the carrying out of the plan to vigorous, competent men who have forgotten all about the First World War, trench warfare and mass movement. The difficulty is that the war department has never been modernized. Major General Hagood declares that no secretary of war has learned to know the war department, and to control and coordinate it.

Undoubtedly on the supply side we have made progress, but here the failure to give a head to the Defense Advisory Commission has been a great mistake. I heard on very good authority in Washington that that body complains that one of the bottlenecks threatening full speed production is the desk of Franklin Roosevelt; that there are many papers piled up there awaiting decision. There are even those wicked enough to insinuate that one reason for the delay is—political considerations, which would certainly seem to be uncalled for now that the election is over. The appointment of the new four-man "Super-Production Commission" is obviously a long step in the right direction.

Are We Going In?

Finally, the great clarification needed is the decision whether we are going to get into the war or not, and if we are going to get in whether we are going to get in sternforemost without a declaration of war, without a vote by Congress, without giving the mass of the American people who have repeatedly shown their overwhelming opposition to going to war again a chance to make their wishes felt. If we go on resorting to such subterfuges as "leasing" ammunition, tanks and so forth to Great Britain, we shall certainly be actively in the war before very long.

The greatest danger of all is that in the haste and excitement of the mad rush to prepare, those responsible for our future will fail to take heed of what will happen to us if we go into the struggle. The unanimity of opinion among our big business men that we shall become a totalitarian state, that we shall be bankrupt, and that it will cost us sums of which the world has never dreamed, is startling. But that does not weigh with those of our patriots who are screaming that we shall be lost if England is, that it is our sole defense, and that we must stop at nothing to save the British, not even at sacrificing ourselves. With them there is no use arguing.

But there still is time for public opinion in the United States to let the Roosevelt administration know that it is overwhelmingly opposed to our committing suicide in trying to give to England help which we are in no position to give. Certainly if the people are put into the war they will go reluctantly, unwillingly, involuntarily and more than halfheartedly, into a struggle which Captain Rickenbacker, our wartime flier who is now president of the Eastern Airlines, declares will last a minimum of three to four years and a maximum of five to six, and leave us a dictatorship with a debt of somewhere between $150,000,000,000 and $200,000,000,000.

BOOKS

Theology of the Social Gospel

THE SOCIAL GOSPEL RE-EXAMINED. *By F. Ernest Johnson. Harper & Brothers, $2.00.*

THE ECUMENICAL movement in the United States will always be thankful that, in the early formative stages, it had F. Ernest Johnson at a key position of responsibility. He has guided the social thinking of the American churches in a way which has been thoroughly social and ably critical. "Neo-orthodoxically" speaking, he is, and will remain, God's best gift to American Protestantism. This was never more evident than in his recent Rauschenbusch lectures, *The Social Gospel Re-examined.*

The important matter in any book is the direction in which it points. In the introduction the author charts his direction. He does not propose to fight the old fight between orthodox conservatism and liberal philosophical Christianity. He takes for granted that this battle has been won by liberal Christianity. He is interested in the new controversy between the neo-orthodox position and liberal social Christianity. This is a battle of a modern Christianity which has accepted historical criticism and the modification of laissez faire in social philosophy, and is standing over against the liberal social Christianity of the last fifty years. This controversy has been growing increasingly acute.

The neo-orthodox group charge social Christianity with failure to deal radically enough with man's need of divine help and the serious nature of social evil. Johnson's line of attack is to admit a certain superficiality in the prevailing social message of the church. Having done this, he proceeds to analyze the slogans of the neo-orthodox group. He asserts that all theology reflects the social situation in which it grows up and thinks that the neo-orthodox exhibit a neurosis which dates back to an unfortunate youth.

Admitting that social Christianity has often affirmed a set of wise judgments which could just as well have been made without any regard to Christianity, he then offers as a basis for Christian ethics the personality of Jesus Christ which he says is central to Christianity and must be central to our ethical affirmations. He affirms that the distinction between the individual and the community which makes possible such a statement as "moral man and immoral society" is unsound in both its psychological and social insights.

On the practical side, he criticizes the attempt to build a culture in which a secularized education carries on by the side of a religious culture which is unrelated to social situations. He refuses to put war outside the pale of a divine society. Power is an instrument which Christianity must sometimes use. In a final chapter, he refuses to identify Christianity with democracy.

At six points I believe Johnson makes his case. He does a good job in his critical analysis of the neo-orthodox position which, while justly affirming the awfulness of a "godless world," fails to recognize the awfulness of a "worldless God." Under the neo-orthodox position, God becomes a sort of cosmic back-seat driver who never takes any responsibility for the next turn in the road but always comes forward with an unhelpful "I told you so" after man, who must take the responsibility for the next turn in the road, has run the machine into the ditch. He is very effective in taking apart the slogan, "Moral man and immoral society." If social psychology has done anything for us, it has made this concept unthinkable. There are times when the group lifts the performance of individual men just as there are times when the group degrades man. Johnson shows the fallacy of overdoing man's incapacity in order to exalt God's ability. Total depravity on the part of man makes even the beginning of righteousness impossible.

The author makes the doctrine of a divine society comprehensible in terms of the social order. Revelation and discovery are not mutually exclusive. He makes a good case against secular education and at least provides a novel formula for the introduction of religion into the public school system. It is the most attractive proposition yet made and evidently carries with it a point of view acceptable to Teachers College where Johnson is a member of the faculty.

I suppose he is right in attributing theological indifference to the "social gospelers." But whenever I read remarks of this kind I am always reminded of a cartoon which McCutcheon drew with reference to groundhog day. Chicago had been experiencing several weeks of mild weather prior to the time when, if the groundhog comes out and sees his shadow, we are entitled to several weeks of good weather. The cartoon showed two scientists with telescopes looking with great curiosity down into the groundhog's hole to see whether he was going to come out on this important day. Over on a little hill sat Mr. and Mrs. Groundhog with their thumbs to their noses, saying, "We haven't been in that hole for two weeks!" When I hear the systematic theologians declaring that the "social gospelers" haven't been interested in God, sin and salvation I feel like saying what the groundhog said to the scientists.

In the first place, the social gospel has not been without a theology. Hopkins in his new book, *The Rise of the Social Gospel in American Protestantism,* shows this. In the days of Theodore Parker and on down through Rauschenbusch, there has been not just one theology back of the social gospel. At this point I think the "social gospelers" have been rather wise in leaving the job to the systematic theologians with a general understanding that here was a wise division of labor and here were some questions which the theologians would settle among themselves and make their specialized offering to the social situation.

In the second place, certainly social religion has not been without its doctrine of sin and its interest in salvation. Johnson points out that most of the real examples of sin and the need of social salvation have been drawn from insights which social religion has furnished. We no longer talk about sin in the abstract but in its concrete manifestations in family, neighborhood and nation.

This book belongs in the class of bridge-building books of which we need a vast number. It is in a class with Macintosh's book, in which we had a systematic theologian writing a book on social ethics. In this case we have a professor of social ethics and education writing a book on theology. It is one of those books which a man has a right to produce when, after he has made thoroughly good in one field, he feels the need of formulating something about the whole of life. This is as it should be if we are not, in our attempt to get an organic society, going to lose the advantage we once had when we encouraged every man to concentrate on his special field which of course engendered an atomistic set of disciplines with no one dealing with the question "What is the whole of life about?"

Now, one solution of this problem of the direction of the

whole of life is, of course, offered by the dictator who takes over the responsibility of the total purpose of society and organizes the individual apart in accordance with his will. The only other solution is to conserve the principle of specialization for the autonomous part but to insist that each autonomous part carry a sense of responsibility for public-mindedness. Thus will be built up a concept of something which has authority for all of us because we have all had a part in discovering it.

ARTHUR E. HOLT.

Books Received

Mine Inheritance. By Frederick Niven. Macmillan, $2.50. A novel which has as its background the first important British settlement in the Canadian west. Much of it is based on historical records, but the author draws on his imagination for the interwoven love story. The whole makes an exciting and lusty tale. As a piece of book manufacturing, however, it leaves something to be desired.

What Does Jesus Expect of His Church? By Sam Higginbottom. Fleming H. Revell Co., $1.25. Based on lectures given in this country, this volume by the president of Allahabad Christian College, India, stresses the centrality of Jesus in the Christian life and the church's obligation to work with the world toward the bringing in of the Kingdom.

Enemy Sighted. By Alec Hudson. Macmillan, $1.25. A story of the glories of modern naval warfare, intended for boys of twelve or fourteen—and not any too good for them, in spite of the fact that it contains a great deal of sound information on the technique of navigation.

Pilgrim Fare from Bible Lands. By William T. Ellis. Association Press, $1.50. The author of the Ellis Sunday school lessons here presents a collection of meditations, based on his travels in biblical lands, which originally appeared in his syndicated newspaper column.

The Social Relations of Science. By J. G. Crowther. Macmillan, $2.50. (To be reviewed.)

Farthest Westing—A Philippine Footnote. By Josephine and Austin Craig. Dorrance, $2.50. Consisting chiefly of letters exchanged by America's foremost authority on Philippine history and his sister, this volume offers a lively picture of Filipino daily life, customs and ideology—a comprehensive social study rather than a footnote. It can be profitably read even as a "first book" on the Philippines.

James VI of Scotland and the Throne of England. By Helen G. Stafford. Appleton-Century, $3.75. (To be reviewed.)

Reality and Religion. By Henry P. Van Dusen. Association Press, 50 cents. The latest and final volume of the "Hazen Books on Religion." It presents the arguments for religion, for Christianity and for the church. Like that of the other books in the series, its method is direct and forceful.

Look at the "Y"! By James Lee Ellenwood. Association Press, $1.50. Not a history of the Y.M.C.A., but an account, with case studies, of the work the "Y" is doing now, especially in "Midville, U. S. A." Here is a great deal of information that can be taken in painlessly, even pleasurably.

Present Day Hymns and Why They Were Written. Compiled by John Barnes Pratt. A. S. Barnes & Co., $1.00. Some 50 hymns by living authors are here reprinted, together with the authors' own account of the circumstances which called them forth.

Editor's Quest, A Memoir of Frederic Cook Morehouse. By W. Bertrand Stevens. Morehouse-Gorham, $2.50. Dr. Morehouse, editor of the *Living Church* from 1900 until his death in 1932, holds an important place in the history of American religious journalism. He was virtually born into it, and his son became his successor in the editorial chair. A strong writer, an able but never quarrelsome controversialist when controversy was called for, a devout churchman and an earnest Christian, Dr. Morehouse adorned the calling to which he devoted his life. His biography, by the Bishop of Los Angeles, is not only a personal tribute but a contribution to the history of the Episcopal Church in America.

Leadership for Rural Life. By Dwight Sanderson. Association Press, $1.25. From rich resources of experience no less than of scholarship, the author, who is professor of rural sociology at Cornell, presents both the need for leadership in rural areas and the methods for developing it. His book will be useful to ministers and to all who have to do with the training of leaders either in rural areas or elsewhere.

CORRESPONDENCE

Reasons for Exemption

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for the trenchant editorial, "Do Ministers Want Exemption?" You might have pointed out a little more clearly that the answer unquestionably is, "Yes!" I have heard of no minister making a formal objection except those who object also to conscription itself, as do the eight Union men.

May I call attention to two pertinent considerations I have not seen mentioned. It seems to me that in this matter the authorities were quite alive to the effect of raising the issue of ministerial participation in war. Perhaps one reason was the hope of settling the ministerial problem before it could become serious. So the exemption of ministers was offered in the same spirit as the manager of a ball club gives the clergy passes to the games. As the baseball magnate hoped to stop criticism of Sunday baseball at its source, so the army experts, wise in the ways of men anxious to protect themselves (which is almost the only wisdom of armies), hoped to cripple the peace movement by granting a very special privilege to its largest single classification of leaders.

The second consideration is more subtle, but still within the comprehension of army leaders. The incidence of conscription brought about a fresh rush of enlistments including, inevitably, many men whose enthusiasm was adequate only to choice under pressure. Now if ministers had been included in the draft, many whose enthusiasm for war is moderate would undoubtedly have offered themselves for service including, of course, many who would have accepted appointment as chaplains. Such men might have found in the nastiness and immorality of an army even further moderation of their enthusiasm for war as an instrument of national defense. As it is, those men who are going out as chaplains are those whose enthusiasm for Mars quite obviously transcends their enthusiasm for the Prince of Peace (whatever his other designations may be). And so the army is assured of the most unqualified moral support for its way of life on the part of its "spiritual leaders."

This may seem a slight consideration, but I am sure that the cumulative effect will be tremendous. Young men just beginning to think these things through will be influenced still by the officers whose loyalty was once first to the church which many young men still love. It provides the army with a very simple method of separating from the dumb sheep of the ministry the aggressive goats who alone can serve their purposes.

This is not all pure theory with me as I have been in the army and was never a chaplain until I joined the American Legion.

In most respects the military mind is the personification of stupidity. But when it comes to manipulating the minds of men under its control, the military mind is not lacking in shrewdness.

Country Church of the Air, Minneapolis, Minn. EDWIN T. RANDALL.

Must Shinto Be Appeased?

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter by Sidney L. Gulick contains what seems to me the great, tragic heresy which all too widely prevails through-

out the Christian church today. However necessary it is to have understanding and sympathy for every people and for the governments under which they must live, the impression of Mr. Gulick's letter in the Dec. 11 issue is that *all religious and national roads lead the same way.* That is not true.

When one has said all good possible about the Japanese state religion, Shinto, the most significant fact remains that Japan has the nearest perfect religion for the modern totalitarian state. The sooner we recognize this, the sooner we will be able to diagnose the disease of our Western civilization and apply the cure. I said this six years ago before the Landour Missionary Conference in India after a visit to Japan. Shinto is not going out of itself to find the essential elements for the support of aggressive, totalitarian nationalism as Germany did. The Shinto conscience, unlike the Christian conscience, will never need to be appeased. Christianity which can harmonize with Shinto is something less than the faith of Christ.

True Americanism, out of the Christian tradition, is not the chauvinistic spirit of competitive nationalism which some would have us think it is in times like these. It is rather a spirit universal like that of Christianity itself. Mr. Gulick seems unable to understand either the meaning of the religio-political Japanese state or the trend of our world away from the democratic position.

The kind of tolerance which Mr. Gulick calls for will likewise make us tolerant of the democracy-destroying, anti-Christian forces in our own national life. It is my opinion that in a far deeper sense American Christians need to understand Japan, and understand their own country, so that knowing the foes of both Christianity and democracy they *can* wage their "holy war" against them. Is not this easy rationalization, this acceptance of these "national" forces, our attempt to make our compromise seem morally defensible, the tragic betrayal of the present?

School of Living, RALPH TEMPLIN.
Suffern, N. Y.

Nine Lutheran Bodies

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of Dec. 25 carried your strong editorial on "Thinking Organically." In the interest of fact may I call your attention to your statement concerning denominational bodies not as yet holding membership in the Federal Council of Churches. There are nine (not three) Lutheran bodies in America, eight of them being members of the National Lutheran Council.

Few people outside of our Lutheran friends themselves realize the numerical strength of these nine bodies. According to the government religious census of 1926 (figures for the 1936 census have not as yet reached Minnesota), the total membership is 3,715,718. Five of these bodies have more than 300,000 members each. They are: United Lutheran (1,214,340); Evangelical Synod of Missouri, Ohio and other states (1,040,275); American Lutheran (548,023); Norwegian Lutheran (496,707); Evangelical Lutheran, Augustana Synod (311,425); Lutheran Free (46,366); Danish Evangelical Lutheran (29,198); United Danish Lutheran (27,198); and Icelandic Synod (2,186).

Several of these Lutheran bodies have their headquarters in Minnesota. The states in the upper Mississippi valley have large Lutheran populations.

Minneapolis, Minn. PHILIP C. LANDERS.

[The Icelandic Synod merged with the United Lutheran body last fall.—THE EDITORS.]

He's No Layman

EDITOR THE CHRISTIAN CENTURY:

SIR: My conscience, too, was pricked by your editorial on ministerial conscientious objectors. Introspection and argumentation have brought me to the edge of a decision in favor of the boys from the seminary. I am at the point of seeking a means of penance for my neglect of this instrument of education which the theologues have applied to society.

But why should we ministers be so ashamed of such recognition as we have been accorded by the state? True, it is not always justified. But it should be. Is a man's protest against unsanitary conditions in the community vitiated by his role as physician? There is only one way to face this issue realistically. If we wish to be considered as laymen, then let us become laymen. Let us lay down the mantle of prophecy and forsake the calling of the ministry. Let us admit that professional Christianity is all a mistake. Let us admit that the community supports us, not for our servioe, but as a sop to its Christian conscience. Otherwise we are eternally in a false position, and every social issue will find us running apologetically to the powers that be with the request that we be allowed temporarily to descend to the hazards of our less fortunate lay brethren in order that we may with greater facility persuade them of the sincerity of our Christian witness.

For myself, I do not consider myself as a layman. I do not depend for my living on the production of the world's material needs, or the service of its physical well-being, except as those are indirectly involved in any scheme of existence. My role has been chosen, and I am willing to be measured in it. God grant that I may never be unfaithful to it.

Methodist Church, E. KENDALL SCOUTEN.
Parish, N. Y.

Not Pacifist; Not Controlled

EDITOR THE CHRISTIAN CENTURY:

SIR: You have allowed my friend Reinhold Niebuhr (in The Christian Century, Dec. 18, 1940) unwittingly, in the earnestness of his argument, to make certain misrepresentations which require correction. The Nofrontier News Service is not, as he asserts, a "pacifist organ"; it is not controlled by any group, it is not the mouthpiece of any organization, and those responsible for its existence are about equally divided between pacifists and non-pacifists. Nowhere in our story about the peace negotiations did our staff writer assert that the proposed terms had been put forward by the Germans for British acceptance, but indicated that they emanated from Spanish intermediaries. Nowhere did the story assert or imply that Britain should have agreed to impossible and obnoxious terms. The final sentence quoted by Dr. Niebuhr did not explicitly say, it is true, that Britain ought to have turned down such conditions; its condemnation was obviously directed at secret diplomacy through which important decisions were encouraged by American promises of aid not at the time revealed to the American people. But when the entire story is read carefully, it should be apparent that the small section quoted by Dr. Niebuhr apart from its context creates a wrong impression.

Wilton, Conn. DEVERE ALLEN,
Editor, Nofrontier News Service.

Dr. Holmes' Article

EDITOR THE CHRISTIAN CENTURY:

SIR: The article of Dr. Holmes on the issue of war is an example of much loose thinking on this subject. Dr. Holmes makes the following statement with an air of finality: "Just how an evil thing can be good, or something less than bad, I have never been able to make out." But the fact that one evil may be less evil than another is ignored. War is an evil, but surrender to the lust, rape and ravage of a wanton conqueror is a worse evil. So the choices we often have to make are not between the good and the bad, but between the lesser of two evils.

Dr. Holmes says that we do not outlaw slavery in general and then say there are times when it may be rightly practiced. I am not so sure of this. I believe that the conditions of many have been elevated through a period of slavery. By the same reasoning I would justify some wars and condemn others.

It is asserted that we scuttled disarmament, economic and conciliation conferences. But there were perhaps more such conferences between 1918 and 1939 than in all the period of the world's history—the League of Nations, the World Court, the Hague Tribunal, the Pact of Paris, the World Disarmament Conference and many others. We took no part in many of these conferences —but we are not yet in the war. If this means anything it means that all these conferences were futile.

Methodist Church, J. EMERSON FOSTER.
Gary, W. Va.

NEWS *of the* CHRISTIAN WORLD

Irredentist Call Stirs Thailand

Seeks to Recover Lost Provinces—Japanese Are Not Predominant—Nationalist Party Strong

(Correspondence from Thailand)

BANGKOK, Dec. 1.—For the past month a succession of border incidents has kept the Thai people tense with excitement. Newspapers daily report French airplanes over Thai territory, as well as stories from refugees telling of mistreatment at the hands of unfriendly officials in Indo-China. The climax was reached on the morning of Nov. 28 when a hostile plane attacked the frontier town of Nakorn Panom, wounding several people with machine-gun fire and bombs. The same day three Thai planes and five from Indo-China battled for some time, the Thai claiming victory when the French retreated and one plane made a forced landing. The following day, after warning all natives to stay away from French military establishments, the Thai planes did some bombing in reprisal. Thus we seem to be started on the road to war, though no one claims that war has yet begun or is inevitable.

* * *

Fighting Spirit Runs High

Nevertheless the people are not in a mood to hold back. The last three classes of conscripts have been called back into service and all reserve officers and "noncoms" have been ordered to report for duty within a week. Censorship of foreign telegrams has begun. Foreigners are generally suspect, especially if they have cameras in evidence. All French nationals in the border provinces extending 500 miles along the Mekong river were ordered to leave Thailand within 48 hours. Those in Bangkok are not affected as yet, but their lot is not a happy one.

* * *

Expect War to Be Short

Most people believe that if there is any real fighting, it will not last long. We all hope it can still be avoided. It is reported that all Cambodian and Annamite native troops have been transferred elsewhere for fear that they would refuse to fight against the Thai. If their places have been taken by Moroccan soldiers the fighting may be more bitter.

* * *

Return of Territory Long Sought

Two statements should be made in answer to the Christian Century editorial of Oct. 23. Thailand did not wait until the French debacle before pressing for the return of territory taken by France between 1867 and 1907. The first request for readjustment of frontier was made in 1936. Then in August 1939, when France asked for a treaty of non-aggression, the Thai government again asked for the return of some territory. The most recent requests have been made with a feeling that if France could not govern the territory successfully following her loss of power, it was better for Thailand to have her land back than for it to fall to some third power.

* * *

Japanese Influence Not Predominant

In the second place, it is time someone pointed out that Thailand is by no means a Japanese satellite. Nearly every writer of recent years has mentioned Japanese influence so that most Americans believe that Japan completely dominates this country. There are certain ties between these two Oriental nations, such as a common interest in Buddhism and an antipathy toward the Chinese. It is also true that Thailand buys manufactured goods from Japan and has had some small warships built there. No one can say how influential the Japanese legation may be in Bangkok, but it is certainly untrue that the Thai army is Japanese trained or that Japanese occupy important positions in the government. No foreign officers have been connected with the army for many years. Some of the leaders were trained in Germany, others in France and England.

* * *

American Adviser On Foreign Affairs

For many years the adviser to the ministry of foreign affairs has been an American, but the post is now vacant. The financial adviser is British. The legal advisers have been French and British. There are several nationalities in the ministry of public instruction, but the largest group is British. To my knowledge there are few Japanese in official positions. There is a lecturer in the government university and others have advisory posts with the new government venture in oil refining. In this connection it is interesting to note that the Thai public was very much upset by the Domei story that Great Britain and the United States had concluded an agreement with Thailand to give her territory after the war. There was a feeling everywhere that Japan had put Thailand in a bad light, and the whole story was hotly denied. "Thailand" means "land of the free" and the Thai people do not intend to be dominated by anybody.

* * *

Mass Athletics For Students

Apart from the excitement of parades and mass meetings, the life of the country goes on about the same. As I write the schools of the Bangkok area are engaging in five days of track and field sports in which several thousand students take part. At the end of the month Thailand will join most of the other nations of the world in celebrating the new year with a three-day festival, marking the change from April 1. Meanwhile the Christians will celebrate our day of peace and good will, hoping that this land may continue to be one of the few places where real peace still exists. EDWARD MOWBRAY TATE.

Knudsen Popular In Home City

Defense Chairman Member of Detroit Lutheran Church—Pastor Wins Youth from Beer Halls

(Correspondence from Michigan)

DETROIT, Dec. 26.—W. S. Knudsen, the big man in the President's defense board, is big in several ways. He is a large man physically, he has a large outlook upon life in general and industry in particular, and he has an unusually large number of admirers and friends here in his home city. Religiously, he is a Lutheran and an influential member of the Epiphany Lutheran Church, located on Seven Mile Road near Woodward. Most Detroiters believe that when "Bill" Knudsen accepts a responsibility, he will see the thing through if it takes all summer, and winter too.

* * *

Pastor Serves Youth In Church

W. H. Perkins, minister of the Cass Community Church (Methodist), is another Detroit "Bill" who gets things done. When he took his present charge, it was a discouraging field—some thought quite hopeless. Mr. Perkins looked the community over carefully, and started to work. He went after the people in the vicinity of his church, especially the boys and girls. He found that the youngsters in that community who went to the beer gardens did so for one reason: they wanted some place where they could dance. Perkins went ahead and made arrangements for these young people to dance in the church house, under a mild form of chaperonage. The result was that they responded in large numbers, kept faith with the conditions under which they were thus privileged, and many of them have become members of the church. Still again, this man Perkins rounded up 600 persons for a Thanksgiving dinner at the Marble Bar, guests of the proprietor. But no liquor or beer was sold or served while the party was on. Criticized for this innovation, Mr. Perkins replied: "I am trying to cooperate with the community, and I will cooperate with anyone in the community who has a good impulse."

* * *

After All—Whose Birthday Was It?

A little girl from one of the Woodward avenue churches created a miniature panic when she went into the Christmas card section of one of the largest department stores of our city and after being shown scores of cards said: "But I want some that have the picture of Christ on them; this is Christmas, you know." It took a lot of looking about, but finally the clerks were able to satisfy the little nine-year-old customer. In this connection, the Detroit Committee of Catholic Organizations urged people to purchase and use "Christmas cards which in some way commemorate

the birth of the Savior." This little girl doesn't happen to be of that fold, but she had the idea all right.

* * *

Dr. Rice's Famous Bible Class

One of the largest Sunday school classes in the country is the Rice Men's Bible Class, conducted by Merton S. Rice, minister of the Metropolitan Methodist Church of Detroit. This widely known and greatly beloved preacher is something of a Nimrod, and every year drops out for a few days, at the proper season, to hunt deer. This is followed by the annual "buck dinner" at the Metropolitan. This year buffalo meat was substituted for venison. It took four of the big animals to feed the 1,200 men who joined in this festive event, the very center of which was "Mert" Rice, as his men love to call him.

* * *

And So Forth

Mayor E. J. Jeffries spoke at the December meeting of the Detroit pastors' meeting in the downtown Y.M.C.A. building. The mayor, now in the midst of his two-year term, has shown himself to be courageous, forthright and willing to grapple with the hardest municipal problems.

Maurice Grigsby celebrated recently the 15th anniversary of his ministry at St. Andrew's Presbyterian Church. The speaker for the occasion was Arthur W. Ratz of Fort Street Presbyterian Church.

Chester B. Emerson, long the minister of North Woodward Congregational Church in this city and now dean of Trinity Episcopal Cathedral, Cleveland, was the preacher here for the united Episcopal service in St. John's Church, Dec. 7.

The annual meeting of the Detroit council of churches will be held in the General Motors auditorium the evening of Jan. 9. It will be a dinner occasion and the writer of these notes will be the speaker.

EDGAR DEWITT JONES.

New Youth Journal Soon to Appear

A new religious monthly—to be called *Motives*—designed to treat student life from a "broad and intelligent religious point of view," will be published from Nashville beginning Feb. 1941, by the Methodist Student Movement, it is announced by the Board of Education of the Methodist Church. The new monthly will be illustrated and will include departments on radio, television, drama, movies, health and sex, leisure time, and arts and crafts. Features will include a "Skeptics' Column" for the student who is not sure of his religious beliefs; "Personal Finance"; "Vocations and Vacations"; "Cooperatives"; "Peace Action," and other current topics of the campus. Also a "Dictionary of Campus Language" and a column on "Student Polls," giving information on what students are reading and reflecting student thought on current topics. Harold A. Ehrensperger will edit the magazine.

Methodists Seek Million For War Relief

By action of its council of bishops the Methodist Church will try to raise $1,000,000 on the second Sunday in Lent, March 2, to meet appeals for relief arising out of the European war. This church has already raised $140,000 for such purposes.

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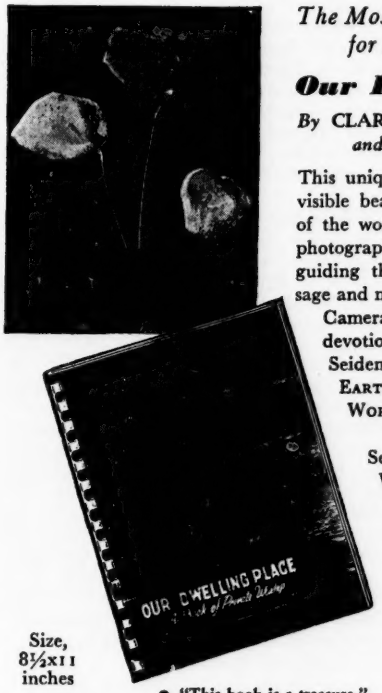

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"This is one of the best attempts, and in some respects the best which has been made, to show the relationship between Christian theology and the empirical knowledge of personality. Deep questions are considered, but in simple language. The author has artistic and intellectual ability of a high order."—*Seward Hiltner, Exec. Sec'y of the Committee on Religion and Health of the Federal Council of Churches* (IN CHRISTENDOM).

The Chapters: THE THIRST FOR MEANING. BUT WHAT KIND OF MEANING? FREEDOM AND DESTINY. TOO MUCH FREEDOM MAKES US MAD. CREATIVITY AND SIN. WHAT IS HEALTHY RELIGION? HAPPINESS. A THEOLOGY OF LIFE. GRACE AND CLARIFICATION.

● *A Religious Book Club Selection!* $2

The World's Need of Christ

● CHARLES A. ELLWOOD

The eminent sociologist of Duke University in this new work cuts through all dogma and philosophy and asks us to come face to face with the ethical teaching of Jesus. The book is a caustic analysis of the pagan nature of our civilization. The author feels that the only possible reconstruction of our social order means a recovery of the ethics of Christ. . . . He shows a full knowledge of modern religious thinking."—*World Call.*

The Chapters: THE IMITATION OF CHRIST. THE NEED OF CHRIST IN SCIENCE AND PHILOSOPHY. THE NEED OF CHRIST IN RELIGION AND IN THE CHURCH. THE NEED OF CHRIST IN POLITICS AND INTERNATIONAL RELATIONS. THE NEED OF CHRIST IN BUSINESS AND INDUSTRY. THE CHRISTIAN RECONSTRUCTION OF OUR CIVILIZATION. $2

Faces About the Cross

Lenten Sermons ● CLOVIS G. CHAPPELL

Here, in the light streaming from the Cross, are vividly portrayed both the external action and the less obvious spiritual experiences of the Crucifixion drama. The reader has his own part in this book, through Dr. Chappell's rare insight into the human heart and his rare appreciation of the spiritual significances of the Cross. Unforgettable are the persons here presented, with their separate relations to the Christ and his triumphant suffering. *Some of the Themes:* THE STEADFAST FACE. A NAMELESS HERO. CRITICS AND CRITICISM. THE LITTLE OUTLAW. THE CONSCRIPT. MISTAKEN TEARS. EPILOGUE—WHEN DEATH IS GAIN. $1.50

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Distiller Asks Bishop to Debate

Claims Drys Alone Get Favorable Publicity—Macalester Professor Decides to Register—Pastors Meet

(Correspondence from Minnesota)

MINNEAPOLIS, Dec. 26.—The Twin City press featured a challenge to a debate in Madison Square Garden extended by W. W. Wachtel, president of Calvert Distillers Corporation, to Bishop Ralph S. Cushman of St. Paul, president of the Anti-Saloon League of America. Mr. Wachtel asserted that the event would result in a "gate" of $80,000 which amount he would be glad to contribute to the W.C.T.U. and the Anti-Saloon League "just so I can get as much space in the papers as the drys get." Roy E. Olson, pastor of Lake Nakomis Lutheran Church, speaking at the annual council meeting of the Minnesota Temperance Movement, charged that "conditions are worse than in the prohibition era," while Herbert H. Parish, executive director of the movement, said: "With the training program now taking form, we feel that liquor, even beer, should not be available to anybody in uniform." "Sobriety for defense" was the slogan recommended for the coming year.

* * *

Nicols Decides To Register

Prof. James H. Nicols of Macalester College finally decided to register for the draft. Several days of counseling with good friends, he explained, persuaded him to change his mind and take advantage of a new draft ruling making it permissible for him to register. "My opinion of the draft act," he insisted, "and the qualified nature of a Christian's obligation to the state remain what they were."

* * *

Dr. Hagstrom, Swedish Baptist President, Resigns

G. Arvid Hagstrom has announced his retirement from the presidency of Bethel Junior College and Theological Seminary, St. Paul, after 27 years' service to that Swedish Baptist institution. His successor will be Henry C. Wingblade, pastor First Swedish Baptist Church, Chicago. Dr. Hagstrom has for several years been president of the Minnesota Baptist convention.

* * *

Leaders Speak in Minnesota

Recent guest speakers in Minnesota have been Elwood Haines, dean of Christ Cathedral in Louisville, who preached for John Higgins at Gethsemane Episcopal Church; Roy L. Smith, former Minneapolis pastor and the new editor of the *Methodist Advocate,* who filled many engagements; and Dwight J. Bradley, Henry D. Gray and Ruth I. Seabury, who visited Carleton College representing the Christian education division of the Congregational-Christian Churches.

* * *

Baptist Leaders Take New Posts

Three Baptist pulpits have been vacated within a period of a few months. Lee J. Beynon left Calvary Church last spring and is succeeded by George H. Tolley who came from the Second Baptist Church of St. Louis on Dec. 1. The writer resigned the pastorate of Judson Memorial Church to become associate director of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention on Jan. 1. Gerald Watkins will offer his resignation to Trinity Church on Dec. 29 to become pastor of the Lake Avenue Baptist Church of Rochester, N. Y., to succeed W. S. K. Yeaple.

* * *

And So Forth

Marion F. Stuart has begun his ministry auspiciously at the Central Presbyterian Church, St. Paul, where he succeeds Harry Noble Wilson who had a long and successful term in this important downtown church.

Ernest J. Reguly is the new pastor of the St. Emmanuel Slovak Lutheran Church of Minneapolis.

William Chalmers Covert, former secretary of the Presbyterian Board of Christian Education, is serving Westminster Church, Minneapolis, as interim pastor.

Homer V. Yinger, associate pastor of Plymouth Congregational Church, has resigned to accept the pastorate of the First Congregational Church of LaCrosse, Wis.

Ada Palmer Sherwin has left Westminster Church as director of religious education to take up a new post in Brooklyn. Julia Kagin will succeed her.

David Nelson Beach is the new president of the Minneapolis church federation.

E. E. Ryden, Rock Island, Ill., was elected president of the American Lutheran Conference at its recent meeting in Central Lutheran Church, Minneapolis.

The Minneapolis community fund raised $1,257,723, or 97.6 per cent of its quota.

While Roosevelt carried Minnesota by a plurality of 47,922, the popular Republican governor, Harold E. Stassen, was reelected by a plurality of 195,077.

The Minnesota state pastors' conference will be held in St. Paul Feb. 17-19 and will be followed by a state-wide conference of weekday schools of religious education.

Your correspondent with this letter regretfully relinquishes his privilege of reporting the news of Minnesota.

G. MERRILL LENOX.

Werfel, Novelist, Convert To Catholicism

Franz Werfel, famous novelist and dramatist, has announced his conversion to the Roman Catholic Church. Born in Prague, son of a wealthy Jewish manufacturer, Werfel first gained fame in this country with his novel of Armenian resistance to the Turks during the First World War, *The Forty Days of Musa Dagh.* He is now a refugee in this country.

Methodists Confer on Clerical Training

The twentieth annual conference on ministerial training sponsored by the commission on courses of study of the Methodist Church was held at Garrett Biblical Institute, Evanston, Ill., Dec. 31 to Jan. 3. It was the first such conference of the united church and was representative of all sections of the country and was well attended by men from a distance.

New Demands Tax British Churches

Reconstruction Opportunities Require Statesmanship—Unemployment Unsolved—Food Ration Cut

(Correspondence from England)

LONDON, Dec. 15.—With Advent begins another year in the life of the church. This is the subject of an editorial in the *Times.* What is said of the church need have no exclusive reference to the Church of England. "Never has a comprehensive use of the term been better justified. Never has Christianity as a whole seemed more important and sectional differences of less account." The writer says that the last year has brought disappointments, especially in the failure to grapple boldly with the all-important need of religious education. In other respects the work of the church is said to have been magnificent. This I believe to be true, but there are ahead of the church demands which will tax its courage and imagination as well as its faith. The rebuilding which will be needed is an outward sign of another rebuilding.

* * *

Imagination Required In Reconstruction

The way in which the restoration of the ruined churches is to be carried out will be an evidence of the spirit of the church. Will it simply restore what has been destroyed? Or will the free churches, for example, inquire whether it is necessary or just to build again their churches of the same size, on the same sites? Will they dare to break with a tradition which fitted well an older England but does not fit this? And will these churches—and even more the Church of England—realize that they have more to do with less money, and see to it that the money which they have is economically distributed? Two questions may be asked: Would any statesman in the Church of England say that the best use is made of the financial resources of that church? Would anyone who knows the free churches advocate the building again of churches with room for 1,200 or even 1,500 worshipers in the center of great cities, in the hope that great preachers would be found to attract great crowds? These are questions concerned with superficial things and are easily discussed, but they are answered rightly only in the light of ultimate things.

* * *

Unemployment Problem Still Unsolved

Greece is still advancing and still signals are sent out from Athens calling for more help. There is a widespread feeling that the resistance of Greece may prove one of the decisive actions in the war. The hopes of the last war are revived, when it will be remembered there was an "eastern" policy whereby it was hoped the deadlock in the west might be ended. But it is too early to make predictions. . . . The city which has suffered most in the last few days is Southampton. Twice it has received the full power of the "blitz." . . .

The House of Commons has discussed frankly the problem of the use of manpower. No satisfactory way has been found of reducing the total of the unemployed. More courage is demanded on the economic front.

* * *

Frankness Urged on War Finance

The radio speakers who describe the American scene on Saturday evenings are masters of their art. We have our grateful memories of Raymond Gram Swing who still speaks now and then. No less direct is Alistair Cooke, who spoke last Saturday upon the issues raised by Lord Lothian on his arrival by the Yankee Clipper. Mr. Cooke spoke frankly of the necessity that Britain should be explicit and definite in her proposals bearing upon the financial situation which will soon be upon us. Our securities upon the American market will be used up, and other means of payment must be found. This fact has long been recognized here.

* * *

Rothermere's Lead in New Imperialism

There were two young men who in the 1880's entered the journalistic world in London—Alfred and Harold Harmsworth. Alfred, Lord Northcliffe, died some years ago; Harold, Lord Rothermere, died last week. They were men of great energy and immense ability within their own realm. Alfred was more the journalist, Harold the financier. Both had an uncanny sense of what was coming. When Bleriot first flew over the channel the *Daily Mail* had the headline, "Britain ceases to be an island." Both of them saw early the significance of the air in modern warfare, and Lord Rothermere in recent years gave in his princely way to the provision of new machines. They entered journalism at a time when two things were happening. The old order in journalism was nearing its end, the new imperialism was rising. In the new journalism the brothers played an important part. They became for the ordinary man the interpreters and exhorters of the imperialistic policy which marked the last years of the 19th century.

Of their policy two views are held, and according as the observer holds one or the other he will praise or regret the work of these brothers. Nobody disputed the claim made for Lord Rothermere that he was a most generous giver, a man of fine literary and artistic tastes. But there are many who, even now after his death, cannot forget in their estimate of his career that he gave his support to many schemes and supported many policies which they believe were not for the welfare of the commonwealth.

* * *

Food Rationing Grows More Strict

There is no call to us yet to tighten our belts, but we are summoned to "live hard" and to do without luxuries. Several important decisions have been announced this week. Milk provided during the next two months will be less than usual. This is due to the drought which followed the rains of last year. First the needs of mothers and children are to be met, and the rest of us are expected to reduce our consumption by 10 per cent. The ice cream makers are not to use any milk. At the same time Lord Woolton, who is an excellent commander on the food front, regretfully announces that we shall not be able to spare tonnage for fresh fruit, except oranges. The weekly meat ration which was increased from 1s 10d. (about 40 cents) per head to 2s. 2d. (about 50 cents) will be reduced again after Christmas.

* * *

British Farmers Are Further Protected

But the most important measure taken during the week had to do with British farming. The farmer had been promised a stable price for his crops for 1941, but now he is assured that this promise will hold for the duration of the war, and a year after. Much stress is laid upon the provision of communal meals. There is certain to be a great increase in the number of centers at which for a moderate sum workers and people of all sorts may get their food. These are particularly needed in places where the air raids have been severe. "No morale when one is hungry!" It will not be supposed that in our normal life we are hungry. We shall miss apples, bananas; we shall have fewer eggs, and for a time a little less milk; ice cream means less to us here than it does to America. But we have enough for a basic diet, and the government has wisely made these provisions on the advice of scientists in their regulations both for farming at home and for the use of our tonnage.

EDWARD SHILLITO.

Set Up Worship Centers

All Faiths Will Use Single Religious Building in Cantonments

Separate religious center buildings, termed "composite chapels," equipped to take care of the specific needs of each religious denomination, will be established in the various military camps throughout the country, according to the U. S. army's chief of chaplains, Col. William R. Arnold. Roman Catholics and Protestants will use the building for Sunday services at different times, and services for those of the Jewish faith will be held on Friday and Saturday.

The newly created "morale division" of the army will be of great assistance to the army chaplains in caring for the spiritual welfare of men in camps, Col. Arnold declares. The creation of the division, he

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The Arbitrator is a Humanist monthly. 60 cents a year. Sample free. "An Evolutionary Philosophy," 10 cents. "The Mistakes of Jesus," $1, including a year's subscription.

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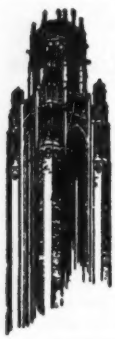

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War Sufferers Get U. S. Help

New York Sends Aid to Britain, China and Kagawa—Lindberghs Praise Quaker Efforts in Europe

(Correspondence from New York)

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Capital Preparing Inaugural Display

Military Pomp Likely to Rule Ceremonies—Hughes Cited for His Interfaith Leadership

(Correspondence from Washington)

WASHINGTON, D. C., Dec. 27.—With inauguration day but three weeks off, the capital city is bedecking herself in fitting style. The familiar pavilion on the Capitol steps, where the President takes the oath of office on Jan. 20, is nearing completion. It shows some architectural changes from former years, possibly because the designer feared that having seen it so often the President might find the old lines rather tame. Spectators' stands are going up along the parade route, with the glass-enclosed presidential stand in front of the White House most elaborate of all. Washington has hardly accustomed itself to a midwinter date for this quadrennial ceremony, having had experience with but one of them, and weather hereabouts is something that has to be reckoned with this time of year.

* * *

Peace Possibilities Or Military Pomp?

More than ever before, with the country war-minded as it is today, the inaugural parade is likely to be military to the last degree. Such a spectacle is thrilling, as all will agree, but whether or not it is wise to stimulate minds already inflamed with war passion by a display of military prowess is open to question. In the opinion of some it would not be a bad idea if the forthcoming inaugural could feature peace possibilities. Former Ambassador Joseph E. Davies is the man whose directing genius will supervise the ceremonies that launch Franklin D. Roosevelt on his third quest for a place among the immortals.

* * *

President Attends Protestant Service

Years ago the Washington federation of churches established the custom of a Christmas service with all the churches cooperating and the President the honor guest. This year the First Congregational Church was host and Bishop Leonard the preacher. The President, with several members of his family, was in attendance. Multitudes thronged the service, with as many outside who could not gain entrance as were within. William R. Barnhart, federation secretary-elect, made his first appearance at this service and was heard with pleasure. He will take up his work about Feb. 1.

* * *

Disarmament Agreements Published in Washington

Fifteen years ago this month there was brought to completion a work of destruction which at the time was hailed as a sure forerunner of international peace. On that date the decisions of the so-called "Disarmament Conference" were brought to fruition. Fifteen pre-war U. S. battleships had been scrapped and plans for building 13 additional capital ships were abandoned. The other signatory powers had done likewise and the millennium seemed about to dawn. Attention was called to this significant circumstance again this week when the state department, as is its custom, published the 15-year-old diplomatic agreement with the other great powers. From that lofty eminence of ideality to the present situation in which we find ourselves, with every shipyard in the nation filled to capacity with new men-of-war in the making, is a far cry. How quickly have our idealistic dreams perished!

* * *

Art Gallery Nearly Completed

The spring of '41 will see the magnificent new Mellon Art Gallery opened to the public. This $10,000,000 palace of art is one of the most magnificent buildings in the world. When its art treasures are assembled, Washington and the nation will possess one of the four great galleries of the world. Nearing completion also is the Jefferson Memorial, another structure of chaste beauty and elegance authorized by Congress at a cost of $3,000,000. The massive new $10,000,000 war department building is being rushed along under the whip of necessity. This city, which led all other cities in the nation in population growth during the last decade, continues to grow at an amazing rate. Dwelling units are springing up with mushroom rapidity, but even so the newcomers have difficulty in finding habitable quarters. Each succeeding month brings additional thousands of government workers from all parts of the country and still the cry is for more help to man the federal machine.

* * *

Chief Justice Cited By Interfaith Conference

At the home of Chief Justice Charles Evans Hughes, on Dec. 27, an award was made to the distinguished jurist for the important part he played 12 years ago in the formation of the National Conference of Christians and Jews. Believing strongly that the improvement of human relations was a matter demanding immediate attention, Mr. Hughes, together with Newton D. Baker and S. Parkes Cadman, were the leading spirits in the formation of this organization in 1928. The citation given him called attention to his distinguished services in promoting fellowship through interfaith bonds.

* * *

Churches Lead in Social Service

A social enterprise here that has passed the experimental stage is emphasizing the possibilities of interdenominational cooperation. Chevy Chase Presbyterian Church, located in an exclusive suburb, is finding renewed spiritual life as it pours

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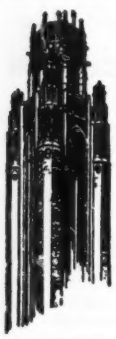

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"The author has the ability to view a good many problems together in a vivid way, which is a good part of philosophic strength—he has vision."—Chas. W. Hartshorne, professor of philosophy, University of Chicago.

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Capital Preparing Inaugural Display

Military Pomp Likely to Rule Ceremonies—Hughes Cited for His Interfaith Leadership

(Correspondence from Washington)

WASHINGTON, D. C., Dec. 27.—With inauguration day but three weeks off, the capital city is bedecking herself in fitting style. The familiar pavilion on the Capitol steps, where the President takes the oath of office on Jan. 20, is nearing completion. It shows some architectural changes from former years, possibly because the designer feared that having seen it so often the President might find the old lines rather tame. Spectators' stands are going up along the parade route, with the glass-enclosed presidential stand in front of the White House most elaborate of all. Washington has hardly accustomed itself to a midwinter date for this quadrennial ceremony, having had experience with but one of them, and weather hereabouts is something that has to be reckoned with this time of year.

* * *

Peace Possibilities Or Military Pomp?

More than ever before, with the country war-minded as it is today, the inaugural parade is likely to be military to the last degree. Such a spectacle is thrilling, as all will agree, but whether or not it is wise to stimulate minds already inflamed with war passion by a display of military prowess is open to question. In the opinion of some it would not be a bad idea if the forthcoming inaugural could feature peace possibilities. Former Ambassador Joseph E. Davies is the man whose directing genius will supervise the ceremonies that launch Franklin D. Roosevelt on his third quest for a place among the immortals.

* * *

President Attends Protestant Service

Years ago the Washington federation of churches established the custom of a Christmas service with all the churches cooperating and the President the honor guest. This year the First Congregational Church was host and Bishop Leonard the preacher. The President, with several members of his family, was in attendance. Multitudes thronged the service, with as many outside who could not gain entrance as were within. William R. Barnhart, federation secretary-elect, made his first appearance at this service and was heard with pleasure. He will take up his work about Feb. 1.

* * *

Disarmament Agreements Published in Washington

Fifteen years ago this month there was brought to completion a work of destruction which at the time was hailed as a sure forerunner of international peace. On that date the decisions of the so-called "Disarmament Conference" were brought to fruition. Fifteen pre-war U. S. battleships had been scrapped and plans for building 13 additional capital ships were abandoned. The other signatory powers had done likewise and the millennium seemed about to dawn. Attention was called to this significant circumstance again this week when the state department, as is its custom, published the 15-year-old diplomatic agreement with the other great powers. From that lofty eminence of ideality to the present situation in which we find ourselves, with every shipyard in the nation filled to capacity with new men-of-war in the making, is a far cry. How quickly have our idealistic dreams perished!

* * *

Art Gallery Nearly Completed

The spring of '41 will see the magnificent new Mellon Art Gallery opened to the public. This $10,000,000 palace of art is one of the most magnificent buildings in the world. When its art treasures are assembled, Washington and the nation will possess one of the four great galleries of the world. Nearing completion also is the Jefferson Memorial, another structure of chaste beauty and elegance authorized by Congress at a cost of $3,000,000. The massive new $10,000,000 war department building is being rushed along under the whip of necessity. This city, which led all other cities in the nation in population growth during the last decade, continues to grow at an amazing rate. Dwelling units are springing up with mushroom rapidity, but even so the newcomers have difficulty in finding habitable quarters. Each succeeding month brings additional thousands of government workers from all parts of the country and still the cry is for more help to man the federal machine.

* * *

Chief Justice Cited By Interfaith Conference

At the home of Chief Justice Charles Evans Hughes, on Dec. 27, an award was made to the distinguished jurist for the important part he played 12 years ago in the formation of the National Conference of Christians and Jews. Believing strongly that the improvement of human relations was a matter demanding immediate attention, Mr. Hughes, together with Newton D. Baker and S. Parkes Cadman, were the leading spirits in the formation of this organization in 1928. The citation given him called attention to his distinguished services in promoting fellowship through interfaith bonds.

* * *

Churches Lead in Social Service

A social enterprise here that has passed the experimental stage is emphasizing the possibilities of interdenominational cooperation. Chevy Chase Presbyterian Church, located in an exclusive suburb, is finding renewed spiritual life as it pours

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nearly $5,000 a year into the Temple Baptist field in downtown Washington. This latter church, hemmed in on all sides by a colored population, is ideally situated for work of this character. Presbyterian automobiles are carrying Baptist sick and the sick of any faith or no faith at all to clinics that hitherto these people did not know existed. Lately Calvary Baptist people have contributed to the pool and are supporting a day nursery at this center. Thus does the demonstration of the possibilities of interchurch cooperation go on. The city is taking note of it and the Christian cause is not being harmed in the least by it.

W. S. ABERNETHY.

Mrs. Minnie M. Chapman Dies in Los Angeles

Mrs. Minnie M. Chapman, for many years a resident of Chicago but during the past three years of Los Angeles, Calif., died at her home in Los Angeles on Dec. 10. Mrs. Chapman was organizer of the Woman's Church Federation Protectorate of Chicago and directed the activities of that humanitarian organization for 20 years. She was a member of the North Shore Christian Church, Chicago, where she organized a guild of young women which is still a flourishing organization. Funeral services were conducted by Perry J. Rice, for many years head of the Chicago Christian Missionary Society but now a resident of Los Angeles.

Catholics Protest Food Plan

Forty Roman Catholic clergymen and laymen have issued a signed statement declaring that "any attempt to force the British blockade and feed the conquered populations of Europe is contrary to the best interests of Christianity and of America," it is announced by Joseph W. Epply, Manchester, N. H., business man. Other signers of the statement include William M. Agar of Columbia University; Michael Williams, Catholic author and editor; John Pick of Boston College, and six professors from the University of Notre Dame.

Congregational minister near Chicago would like to make mutual permanent exchange $2,500 Parsonage, month's vacation. South or California preferred.

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Holiday Conferees Throng Chicago

National Societies, Service Agencies Meet During Holidays—Chicago Center of War Debates

(Correspondence from Chicago)

CHICAGO, Dec. 30.—The Christmas holidays always provide the occasion for the annual meetings of learned societies, service agencies and other organizations, and Chicago as usual had its share of these this year. I am not sure that I have the complete list, but among the groups that I know to be meeting are the following: The National Conference on Family Relations; the American Political Science Association; the American Sociological Society; Pi Gamma Mu (Social Science Fraternity); and the American Association of University Professors. One cannot attend the meetings of these societies and listen to the addresses and discussions without feeling the terrible urgency of the problems being faced, especially in a world at war and in a country girding itself for war. The meetings of the Conference on Family Relations and the American Sociological Society have particularly interested me. Some of the joint sessions have been especially timely.

* * *

The Family in Wartime

The stresses and strains upon family life in the United States during the present national emergency were viewed against the background of countries actually engaged in war. W. Somerset Maugham, eminent British novelist and playwright, spoke on "The Family in England at War," and expressed the view that family ties are being strengthened and democracy extended from the merely political into the social and economic realms as a result of the war experience. A scheduled address on "The Family in Nazi-Dominated Countries" was not given, but Prof. Ernest R. Groves, of the University of North Carolina, had discussed the subject at an earlier session. He viewed the invasion of family privacy, the creation of fear within the home and the control of all youth organizations by the state as the chief menaces to family solidarity. Yet it is out of the family that the social virtues emerge. Prof. Willard Waller of Columbia, speaking for a committee, presented the draft of a program of action to be adopted by all agencies interested in protecting family life in the present national emergency. Viewing realistically the effects of the last war in loosening moral restraints, particularly as a result of taking young people from their homes and putting them into army camps or war industries, he outlined a program for churches, schools and social agencies calculated, at the least, to minimize the shock. It was heartening to churchmen to hear sociologists place the church at the head of the list of organizations which could function to prevent personal, family and social disintegration.

* * *

Other Problems Discussed

Prediction of success or failure in marriage, problems of youth in the national emergency, community resources for the conservation of the family (social work, education, religion, health, family counseling and law) and similar subjects were discussed. Katherine F. Lenroot, chief of the U. S. Children's Bureau, spoke on "The Government, the Child and the Family." At the meeting of the American Sociological Society, attended by 1,200 delegates, one of the most interesting discussions arose out of the answers of representatives of three religious faiths to the question, "What constitutes a sociology of religion?" Prof. Samuel C. Kincheloe, of Chicago Theological Seminary, was the Protestant representative.

* * *

Negro Baptists Protest Housing Policy

The Negro Baptist ministers' housing committee of the Chicago Baptist Institute, "representing more than 300 pastors and over 125,000 communicants," has sent an emphatic protest to Mayor Edward J. Kelly against the decision of Barnet Hodes, corporation counsel, that relief families shall be ineligible for homes in the Ida B. Wells housing project on the south side. It is pointed out that nearly half of Chicago's Negro population—46 per cent—are on relief. Already 16,000 applications have been made for the 1,600 apartments in the project, and it is anticipated that the number of applications will mount up to at least 30,000. Another serious complaint being made by the Negroes is entered through the Urban League. It is that Negroes are being discriminated against in defense industries. Since they are discriminated against by most of the labor unions this charge is almost certainly true.

* * *

Churches Celebrate Christmas And New Year's

Joyful music and the preaching of the Christmas hope of peace on earth among men of good will attracted great congregations to the churches on the Sunday preceding Christmas and to many services on Christmas morning. From the large number of announcements I see in the papers it seems evident that the practice of holding "watch-night" services on New Year's eve is growing. The other and less encouraging side of the picture is that the hotels and night clubs anticipate record spending in the wild sprees that will be held downtown.

* * *

Committees Fight Strenuously

The United States is not at war, but the various committees which seek to influence America's action in relation to the war are carrying on a lively fight, and much of that fight seems to center in Chicago. Great rallies have been held recently by both the Committee to Defend America by Aiding the Allies and the America First Committee. Other committees are holding meetings, printing advertisements and sending out publicity. If anyone is left in the dark about the issues at stake, it will not be for lack of open discussion.

* * *

Jacques Maritain to Teach in Chicago

Jacques Maritain, the famous French Thomist philosopher, according to an an-

nouncement recently published in the *Maroon*, will soon join the faculty of the University of Chicago.

CHARLES T. HOLMAN.

Set Up Objectors' Camps

President Approves Proposed Plan for Civilian Service for C.O.'s

Conscientious objectors judged sincere by local draft boards will do "work of national importance" under the direction of the Quakers, Mennonites and Brethren, according to a plan approved by President Roosevelt.

The work will be coordinated through the National Service Board for Religious Objectors, which maintains offices in the National Press Building, Washington, under the direction of Paul Comly French. It represents the American Friends Service Committee, the Brethren Service Committee, the Fellowship of Reconciliation and the Mennonite Central Peace Committee. Recently the Methodist World Peace Committee voted to affiliate.

Under the approved plan, which was prepared by Clarence A. Dykstra, director of selective service, in consultation with Mr. French, the four groups have agreed to finance, within the limits of their ability, "work of national importance" in conjunction with various governmental technical agencies such as the soil conservation service, the forestry service and the land reclamation service.

Thomas E. Jones, president of Fiske University, Nashville, Tenn., will head the camps operated by the American Friends Service Committee. He has been granted a year's leave of absence by the university to handle this extremely important work. Henry A. Fast, of Newton, Kan., will direct the Mennonite camps, and M. R. Zigler, of Elgin, Ill., the Brethren camps.

First units will be established by the American Friends Service Committee in the Patapsco state forest, 20 miles southwest of Baltimore, Md., and by the Brethren Service Committee in the Maniskee state forest in northern Michigan. The Mennonite Central Peace Committee will establish a soil conservation unit in Rockingham county, Va., near Grottoes. The Friends will probably have some boys in camp at Cooperstown, N. Y., and the Brethren plan a unit at Daleville, Va.

Other camps are planned for southern California; the Pacific northwest; two in the Illinois-Indiana-Kentucky area; two in the Kansas-Colorado section; one in the Texas-Oklahoma area; and one in Florida. Other units will be established as rapidly as conscientious objectors are called to perform a year of national service by local draft boards. Several of the camps may be operated under the joint control of the four sponsoring agencies and the Methodist World Peace Commission, or by two or more organizations functioning together in territories in which neither group has a large membership.

Southern Methodists Set Up Ministerial Wage Scale

For the first time in history the Methodist Church in the south has guaranteed a minimum salary schedule for its ministers. The Alabama Methodist conference, in session in Pensacola, Fla., adopted a schedule calling for not less than $800 per year for unmarried ministers and not less than $1,000 for married ministers.

Movie Sacrilege Causes Many Deletions

Nearly 10 per cent of the scenes deleted from motion pictures reviewed by the division of motion pictures of the education department of New York state during the year ending June 30, 1940, were eliminated on "sacrilegious grounds," it was revealed in Albany in a report of the division's director. In addition to 89 eliminations on "sacrilegious" grounds, 501 were classified as "immoral or tending to corrupt morals"; 245 as "indecent"; 60 as "tending to incite to crime"; and 31 as "inhuman."

Draft Objector Resigns From Methodist Pulpit

Following the recent arrest on charges of draft evasion of Paul R. Ackerman of Portland, Ore., Reed College officials cancelled a meeting at which he was scheduled to speak and the young clergyman, with the encouragement of his district superintendent, resigned from the pastorate of his Methodist church. Finally registering under the draft law, Mr. Ackerman stated on his registration card, "I am a conscientious objector registering entirely for non-military purposes and willing to enlist in constructive humanitarian service." The draft board, accepting the card, referred it to the United States district attorney. The federal judge, before whom the minister pleaded guilty, deferred sentence.

Readers Digest Gives Reprints to Pastors

Fifty reprints of the prize-winning article, "Now I Am for the Churches" by Roger Williams Riis, will be given free to any minister who writes to the *Reader's Digest*, Pleasantville, N. Y., and requests them. The article which is published in the January issue was chosen from 15,000 which were submitted. It constitutes an answer to an essay by Channing Pollock, who told why he does not go to church.

Current Feature Films

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M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

East of the River (War.) John Garfield, Wm. Lundigan, B. Marshall, M. Rambeau	*Melodrama.* Italian-American woman in New York slum raises her own son, who turns out bad, and adopted son who makes good. Crook's girl is changed by contact with mother.	Roles of mother and girl are strong. Likeableness of Garfield and inconsistencies in story make crook more appealing than "good" boy—especially in silly ending, where he nobly delivers girl to the better man at the marriage altar. *Weak, illogical.* M
Love Thy Neighbor (Par.) Fred Allen, Jack Benny, Mary Martin, Rochester	*Comedy.* The famous radio comedians feuding as usual, with Mary as Fred's niece seeking to repair the quarrel because she is in love with Jack.	Will delight fans of the two radio programs, and is ingenious enough to please others, although they may tire of the feud. The pace is fast, the musical-comedy background elaborate. *Entertaining.* M, Y
The Lone Wolf Keeps a Date (Col.) Eric Blore, W. William	*Detective.* One of the Louis J. Vance series. The reformed crook happens on a kidnaping, outwits fumbling police to solve it.	Although "right" triumphs, one objects to this series for average audience because police are always made impossibly ridiculous, with ex-crook the only one capable of handling situations.
No, No, Nanette (RKO) H. Broderick, R. Carlson, Victor Mature, Anna Neagle, Roland Young	*Comedy, with music.* She risks her own love affairs to extricate her soft-hearted uncle from scrapes caused by his inability to resist when lovely girls need financial help and his wife holds the pursestrings.	"We wanted to give you a film to make you laugh, not to make you think," said the star at a "personal appearance" with this film. They succeed beautifully. Even more of the lilting music would be welcome. *Light-weight, gay, charming.* M, Y
San Francisco Docks (Univ.) B. Fitzgerald, Irene Hervey, B. Meredith, R. Walburn	*Melodrama.* When a young longshoreman is sentenced to die for murder he did not commit, his girl and dockyard friends seek the real culprit.	Might have been a great film, with its excellent minor characterizations and interesting atmosphere. But these are wasted when film tumbles shortly into *just another "chase" thriller.* M
Schubert's Serenade (in French, English titles) Lilian Harvey, Louis Jouvet, B. Laveret	*Drama, with music.* The composer writing his famous song for the English dancer who loves him but leaves when gossip threatens his success.	Simply, sentimentally set forth. Outdoor scenes are badly photographed. The episode has been romanticized so far as fact is concerned. *Musically delightful.* M

BEST CURRENT FILMS

For Family: The Adventures of Chico, A Dispatch from Reuters, The Great Dictator, The Howards of Virginia, Knute Rockne—All-American, Spring Parade, The Thief of Bagdad.

For Mature Audience: Brigham Young—Frontiersman, Christmas in July, Dr. Kildare Goes Home, Edison the Man, Escape, The Fight for Life, The Great Beginning, The Great McGinty, The Long Voyage Home, The Mark of Zorro, Pride and Prejudice, Our Town, Queen of Destiny, Three Faces West.

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"This book is exceedingly important. Dr. Morrison has written such a cogent argument for one central idea that few who read the book will ever be able to think about the Christian religion without doing justice to the truth in that idea."—John C. Bennett, in *Christendom.*

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flections on the greatest theme in the world."—*Ohio Worker.*

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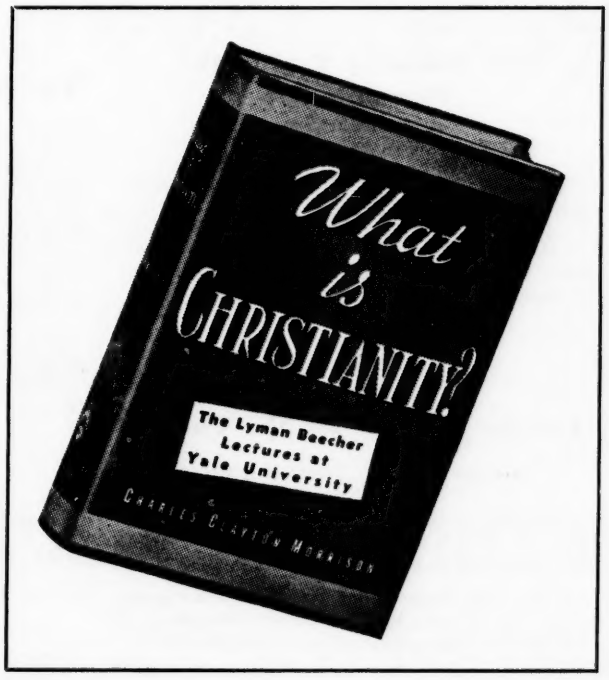
"The style is unfailingly lucid, and the author's desire to find a sound basis for ecumenical Christianity is fully praiseworthy. His insight into what is wrong with American theology, in particular, is penetrating and incisive." — *Union Seminary Review.*



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Moral Leaders

EDWARD HOWARD GRIGGS

Those who appreciate noble thought and jewel-like language will delight in this study of six great men: *Socrates, Francis of Assisi, Erasmus, Carlyle, Emerson, Tolstoy.* The book is written for a time when leadership in the life of the spirit is sorely needed, in a particularly dark hour of human destiny.

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